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International Journal of Religious Education

MAY, 1947

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Aigner from Monkmeier

What a Child's Question Is

A CHILD'S QUESTION is God's crowning gift.

Through it, in the first few years of speech,
most people learn and remember more things of lasting importance,
and do so with greater joy,
than they ever will again.

By it, the deep impulse of Inquisitiveness—
that mysterious key by which under God
man has unlocked the stars and the atom, space and the self,
ongoing history and the flower in the crannied wall—
was thrust upward into the awkward beauty of baby talk.

It takes the true measure of parents, teachers and all older friends.

It meets its pathetic end in the plea of a teacher of youth,
"Few, so few, of my students ever ask a question."

It finds its consummation in the words of the aged saint on his deathbed
"I believe that I am immortal
Because of the whats? and the whys? the years have not answered
And that I must take now to some greater school."

P.R.H.

Protestantism eliminates the middle-man

By Roy L. Smith*

THE MAJOR OBJECTIVE of every religious system is to establish a personal contact between man and God, and it is the glory of Protestantism that it eliminates the middle-man.

The mental concept of God is the most majestic thought with which the human mind has ever been engaged. Because of the awe it inspires in man, many have approached deity with an exaggerated reverence which has often degenerated into abject fear.

Among the ancient Hebrews it was solemnly forbidden ever to speak the name of their deity, lest they should give offense to God by their impertinence. The very first of the Ten Commandments forbade all profane use of the name Jehovah. This was a part of the profound reverence, bordering on fear, in which the Hebrews held divinity.

This spirit of awe resulted in time in the appearance of mediators—individuals who, for one reason or another, were believed to enjoy some special favor at the hands of the Almighty. These, it was said, could approach God when ordinary men could not. Therefore, plain people besought them to intercede with Jehovah in behalf of those who had no right to appear in his presence.

By the time Jesus was born it was the custom among the Jews to assemble in a great feast, and in the midst of the ceremonies a priest entered alone into the holy of holies, there to receive a message direct from God which could not be delivered to the plain people. But even the priest was not allowed to approach Jehovah on other than certain stated occasions and under conditions rigidly prescribed by law.

The Hebrew system had the effect of giving the priests a monopoly on God, and they took advantage of the situation to make it extremely profitable to themselves. No man could approach the holy altars unless he paid certain fees—offered certain sacrifices. By manipulating the conditions, and by framing the sacred laws, they could shut some men away from the mercy of God and admit others.

It was against all this that Jesus protested, his cleansing of the Temple on that memorable Palm Sunday being a dramatic defiance of the entire priestly system. He declared that any man might come to God directly, through him—that God would never turn any individual away who came in a penitent mood and with the holy purpose of living a godly life. He proposed to sweep away all the ecclesiastical undergrowth, and clear the path so that even the humblest and the poorest might go clear through to the presence of God without any hindrance whatever, and entirely independent of any middle-man.

The first century Christian Church developed along that line. In time the ancient fear of God began to make itself felt again, however, and ecclesiastical middle-men began to appear in the persons of priests and others specially ordained to act as go-betweens. Soon this resulted in the

humble and plain people offering their prayers to the spirits of those they believed stood in some favored relation to God. In time it became custom to offer prayers to the Virgin Mary, in the belief that she would present them to Jesus, and he in turn would carry them on up to God. Finally saints were designated for this same service—the spirits of men and women, who, during their lifetime, had been known as especially devout and saintly people. The result of all this was that a vast body of mediators appeared, all standing between man and God.

The coming of the Protestant Reformation marked another process of clearing away the undergrowth—of dismissing the middle-man. Great scholars and reformers, like John Hus, Martin Luther and others declared that it was not necessary for man to engage the services of any saint, or other third party, if he had an appeal to make to God. A direct route from every man's heart to the heart of the Eternal had been opened up by the death of Jesus upon the cross, they said, and any man who approached God with an honest spirit might be sure that he would be received with open arms.

This is the essential position of Protestantism—that there is nothing between any man's need and the love of God except unwillingness to do the will of God.

That there has been great value in the confessional, as it has been used by the Roman Catholic Church, almost any Protestant pastor will confess very freely. But as a Protestant he will also declare that it is unnecessary for any man to go through any priest, confessional or ceremony in order to make his claims and pleas heard at the throne of God.

The spiritual significance of this principle cannot be over-emphasized. The theologians have called it "the priesthood of all believers." Quoting Peter's words, Protestantism has taught the people that "God is no respecter of persons."

There is, however, an additional meaning in the doctrine which should never be lost sight of. It is a fixed belief and teaching of Protestantism that no man's prayers take precedent over any other man's prayers when they get up to the heart of God, except on the basis of penitence and sincerity. No preacher's petitions ever fly to the heart of the Eternal any more quickly nor more directly than a layman's prayers, providing both are equally obedient to the will of God.

It is a beautiful thing for one man to pray for another, and no man ever manifests greater devotion to his friend than when he prays for him. But no man need ever pray for another man because that other man has no right to approach God. It is a fundamental Protestant belief and teaching that *every man has the same right to present his case to the Almighty, and that no man can ever shut another man away from God except by that man's consent.*

According to Protestant theology, there need be no spiritual middle-man. Every person can be his own priest.

* Editor, *The Christian Advocate*, Chicago, Illinois.

Do the children understand you?

Ways to use a vocabulary of religious terms

By Hazel A. Lewis*

EVERYONE has his own supply of humorous stories about children's misinterpretation of words used in Sunday school. Sometimes the mistake is merely incongruous, like that of the child who went about singing "loud pajamas" instead of "loud hosannas." Again it may be serious, as in the case of the child who was emotionally upset, saying that if children missed Sunday school too often the teacher was going to throw them into the furnace. What she has said, of course, was that she would drop them from the register.

Most stories of this kind grow out of a misunderstanding of words.

An already confusing world is made more so by barriers to the free exchange of thought and feeling. "Free speech" is a two-way matter. The one who speaks must be free to speak without fear, but the one who hears must be free to understand and interpret, which he cannot be if the language is unfamiliar.

Some children, when confronted by a strange word, persist until they find out what it means and then experiment in using it. They will probably land on quiz programs! Others, perhaps the majority, dismiss strange words and ideas as just so much more evidence of the queer ways of grown-up. Or they make their own interpretation of strange words in terms of something they already know.

Religion has a special vocabulary

Teachers of religion face the problem of vocabulary at a number of points. Many other skills of children are provided by the public school, and must be. The church school does not teach children to read or write, but when they have acquired the ability to do these and other things in public school, the church makes use of it. To a large extent this is true of the children's command of language. Careful studies have been made of the words which children know and use, and the wise teacher and writer will study these word lists¹ to find out in what grades certain words can be understood and used.

The difficulty lies in the fact that there are experiences and ideas which are essential in the religious growth of children but the words for which are not in their vocabularies. The public school has no occasion to introduce children to these words, and the church, accustomed to having children acquire most of their vocabulary in school or at home, feels that it lacks adequate time and methods to introduce word study. But when thoughtful teachers discover a need, they will find a way to meet it.

Two facts should be kept in mind. The first thing is that children can understand words they are not yet able to read, provided they are spoken distinctly, their association is clear, and they are used consistently.

The second fact is that words are only symbols. They must stand for something. And the idea or experience for which they stand should come before the word which stands for them. There are exceptions, as for example the child who was fascinated by the word "helicopter" and was not satisfied until he had seen one. In religious learning there are few exceptions. For example the word "worship" is meaningful to a child only when the experience itself has become as real as it can be at his age.

Sometimes the tendency is to avoid any words with which a child is unfamiliar. Is it not rather the responsibility of the church to introduce children to the vocabulary of religion? Christian parents and teachers and ministers are the only persons who have the necessary qualifications and opportunities. How are children ever to acquire the simple working vocabulary of the Christian religion unless they are helped to do so?

The list of words needed in conversation, in worship, in activities, for each age group will grow out of the experience of parents and teachers. They are not words to be imposed upon children because adults think children need them, but words which are actually needed by the children in relation to experiences suited to their needs and capacity.

It is never safe to assume that a child knows a perfectly simple word. Length has nothing to do with it. The association of experience determines the familiarity. Little children may think you are saying "barber" when you say "Bible," if they have had experience with hair cutting and none with the Bible. A sympathetic understanding of child nature is basic to the preparation of such a list of words. The word list used in the corresponding grades of the public school should be consulted. For example, a group of third-year primary children were interested in finding out how people had worshiped God long ago and how they worship today. There were certain words they needed but had not had in public school. Among them were: altar, tabernacle (heretofore they had called it the "tent church"), temple, sanctuary. The word "worship" was not in their public school word lists but it had been learned in earlier grades in the church school. There are such words as "cooperation," "dependable," "forgiveness," which are needed in discussing problems of everyday living. They may require guidance in their use at first.

Pictures and experiences help in understanding

Pictures will lead to a fairly clear idea of what are otherwise unfamiliar objects or situations. Before the idea can be used by the child he must have the words needed to describe them. The picture must be accurate and worthy; the words must be clearly understood. For example, the third-year primary children in the class mentioned above were told a story of Abraham, a man of long ago who with his family and servants had to travel on long journeys to find grass and water for his large flock of sheep. He wanted to worship God and so out under a great oak tree he built an altar where he could offer the only thing he

* Editor of Elementary Publications, Christian Board of Publication (Disciples of Christ), St. Louis, Missouri.

¹ A Combined Word List, Buckingham and Dolch. Published by Ginn and Co.



Ellis O. Hinsey

A child understands the word "worship" when he has the experience of worship.

ad to give to God, an animal of his flocks. He and his people worshiped God there in that way. The children formed a fairly accurate idea of an altar from a good picture which was introduced in connection with the story. The situation in the story, the picture, the new word "altar" combined to complete the new idea. They saw the word and used it. It became part of the idea. More important still, it enriched the experience of worship as the primary children gathered around the worship center or when a child was part of family worship.

Later in the study of the unit on worship the children went together to the church service. As they sat quietly in the church they saw the light and color in high windows. They heard the tones of the organ, the singing of the choir, and congregation, the minister's voice in prayer and in the reading of the Bible. When they talked about the experience later, they needed the word "sanctuary." They heard it used, they saw the word, they used it in conversation. It stood for an experience.

There are no mechanical rules by which word study should be introduced into the material and methods of the church school. The process will vary according to the situation and the age of children. The following are suggestions:

1. The word must be needed by the child to express an idea or describe an experience.
2. It should be used by the adult in such close association with the object or experience that its meaning will be clear.

3. It should be used several times in a natural way as part of worship, conversation, or work. And the use repeated frequently to increase familiarity.

4. Children above first grade should see the word in print and in writing.

5. Children above third grade may look up words in the dictionary and discuss their meaning.

6. There should be opportunities for children to use the new words they acquire and, above second grade, to write them in sentences or short stories.

Word books are useful

In one primary department there was a large word book made by the children. The pages were made of manila paper and were 24 x 36 inches in size, fastened at the left side with three large book rings so that they could be turned easily.

The children in the department suggested the words to go in the book. They were new words they learned in connection with their worship, work and planning, in the church school.

A teacher who could write the kind of script the children used in school, and could do clear lettering, wrote the new word in both print and script in the center or at the top of the page. The children decorated the page with drawings or other pictures. They wrote or dictated a sentence using the word. If it was one which they felt could not be illustrated with pictures they decorated the page with a design in color. The word book was placed on a table where the children could see and turn the pages.

The sharing of new words through the word book was an interesting part of the fellowship of the department. Sometimes when one group had added a word and illustrated it, or written a short story or sentence about it, the book was placed on the easel at that page. A child reported to the whole department, not the word but the experience, story, or idea which had led them to acquire it. In the course of the report the word was used in a natural way.

Some graded lesson courses include a word book as part of the materials for the third-year primary, each child making his own book. The words were the result of certain experiences, not introduced for the sake of the words, but they were a valuable by-product and enriched the child's

vocabulary. Such a plan could well be included in other grades.

Juniors have so great an interest in words for their own sake that the study of biblical and liturgical words and of terms related to church ordinances and organizations as well as words which describe Christian experience is a vital part of their program. Since these boys and girls are being introduced to congregational worship and some of them are becoming members of the church, it is essential that they shall acquire the language of the church as part of their identification with its life and work.

There is always the problem of time, but it would seem reasonable to attempt to use less material and make sure that what is used is understood.

Christian education discovers theology

By Clarence Tucker Craig

WHEN the International Council of Religious Education appointed a committee to make a comprehensive study of Christian education, one of the sections was entrusted with the investigation of "foundations¹." Religious education has traditionally been concerned with *educational* principles, but this committee was instructed to deal with *theological* foundations as well. In its membership were included some men whose primary competence was in the field of Bible and theology. This is one of the "signs of the times" of which every religious education worker should take note. Christian educators need a clearer grasp on the nature of our Christian faith if their work is to become truly effective.

Why theology has been neglected

It is easy to understand the traditional avoidance of theological questions among religious educators. The modern phase of the movement began as a lay activity. Many of the first leaders in the application of scientific method to religious education had not themselves received a basic theological training. Others were drawn into this phase of Christian work just because of their lack of theological interest. Even those who had such an interest felt that this should be thrust into the background. As cooperation among denominations increased, divisive issues had to be minimized for practical reasons. As educators, likewise, they were fearful of anything that would savor of indoctrination with fixed dogmas.

* Professor of New Testament Language and Literature, Yale University Divinity School, New Haven, Connecticut.

¹ See Chapter 2 of *The Church and Christian Education* by Paul H. Vieth, Bethany Press, 1947. This is a presentation and interpretation of the findings of a two-year study conducted by the Committee on the Study of Christian Education.

The result was that the American religious education movement was getting more and more out of touch with the developing ecumenical Christianity of our time. Even the Life and Work Movement, which began in the belief that Christians could unite in common tasks without raising theological issues, found itself driven back upon a basic investigation of the fundamental Christian doctrines. In the preparation for the 1937 conference, its leaders gave as much attention to theological questions as those of the Faith and Order Movement. From these discussions it has become increasingly clear that despite differences of theological expression, there does exist a common ecumenical faith. Our unity lies in common convictions as much as common goals. A Christian education movement which attempts to by-pass theology is manifestly impossible today.

The sub-committee dealing with theological foundations included representatives of very diverse trends. It contained liberals and conservatives. Neither avowed humanists nor extreme fundamentalists participated, for the aim was not to synthesize every position found in any church but to present guiding direction for the constituent bodies of the International Council. It is less important that we agree with every sentence in the Report than that we should re-examine their own theological foundations.

The question of revelation

When the committee began its task, its members were clear that there should be no attempt to draw up an excreedal statement, and no thought of enforcing conformity upon any issue. There should be no belittling of the actual differences which existed both in the movement as a whole and in the personnel of the committee. At

unset the chairman faced the group with this query, "Is Christianity a quest whose meaning can be discovered in contemporary experience, or is there a Given?" Everyone agreed that the latter was the case. Then the issue became, could we chart together the area in which that Given was to be found and agree upon some common expression of its most important aspects?

This endeavor brought us face to face with the question of revelation. Educators have been apt to avoid the word, because it has been associated with conceptions of the Bible which modern historical study has undermined. But the avoidance of the term can be a silent commitment to a point of view which is distinctly sub-Christian. If God is simply an impersonal process, that awaits our discovery; but if the God of Christian faith is one who speaks and acts, then we must explore the avenues where He has revealed himself. The neutral term "Given" must be filled with theological content in terms of "revelation."

The Church in history

A second fundamental emphasis of the Report is the importance of the Church as the community which has borne witness to the revelation, which has preserved the record of the revelation, and has interpreted its meaning through the centuries. Christian education can have no valid meaning apart from a worshiping community, which is itself continually judged by a written Word, and which is continually inspired by the living Spirit of God. Complete agreement was never reached by the committee in distinguishing the revelation itself from the later witness of God. But all were agreed that the community of believers provides an indispensable link of testimony. And through the centuries man's understanding of Christian faith has been corrected and supplemented from the experience of successive periods of history.

The focus of Christian revelation is in history. Within the experience of Hebrew history there has been a series of divine acts, culminating in the person of Jesus. The revelation does not consist in abstract truths, like the Fatherhood of God and the Brotherhood of man, which may be divorced from the original historical setting. Like all other religions, Christianity has had a history. But unlike most other religions, the essence of Christian faith lies in an evaluation of the meaning of events in history. It would be useless to try to summarize here what is itself only a summary. Likewise, it would not be profitable to attempt to condense further the warnings that Christian belief in the reality of revelation does not mean an absolute separation of these records from the rest of experience nor their removal from the application of historical method. It must suffice to state that a Christian faith starts with what God has spoken *to* men and done *for* men.

What it means for the practice of religious education

What implications does this have for the practice of Christian education? The Study has a separate report on the problem of Curriculum, in which this is faced with some detail. But the Report on Theological Foundations also attempts to state the bearing of its position. What kind of building should stand on these foundations?

First of all, a knowledge of the main outline of the revelation is indispensable in the development of Christian character. In recent years, many religious educators have stigmatized "content-centered courses." They have condemned for a "life-centered curriculum." This emphasis

has had many true aspects, but it was always in grave danger of over-looking the central fact that there has been a revelation. The study of this involves inescapably the study of content. We should study Hebrew history and the person of Jesus, not to gain immediate solutions of our problems but to discover how God revealed himself there. One of the life needs of our pupils, indeed the central need, is to know more fully the revelation of God in the light of which all of their problems must be faced.

Secondly, in the study of the Bible first things should come first. Simply to stress the Bible is not enough. The Bible contains many levels, and its parts are in no sense equal as vehicles for conveying the revelation. It is not the amount of study of the Bible that counts, but the degree to which our study brings out its central message. The question is not how often we invoke the teachings and example of Jesus in our lesson materials, but how completely our pupils are led to share the Christian faith about him. The emphasis of the Study would point to a gospel-centered curriculum. It is not the Bible itself that matters but the degree to which the Bible actually brings a revelation of God.

Thirdly, the Bible should not be the sole object of study if every aspect of God's manifestation is to be appreciated. At this point the Report attempts to strengthen the hand of those religious educators who have been pleading for more use of extra-biblical material. Often this has been resisted on theological bases. The Study argues for extra-biblical materials not on *educational* grounds but on *theological* grounds. If, as the Bible teaches, God is creator, then we should sometimes study his creation directly. If, as the Bible teaches, God comes into living relationship with men, there are aspects of contemporary experience through which we may come to know him. If God has been in the life of his Church, then the study of the lives of its leaders and of its great epochs needs no biblical verses in order to make it Christian education.

Fourthly, an adequate program of Christian education must be avowedly based on the dual nature of man. The Report studiously endeavors to avoid harsh criticism of any group or extreme positions. It does not intend to claim that secular psychologists and Christian theologians are saying exactly the same thing. It does point, however, to trends in both camps to describe man neither as altogether good nor as hopelessly depraved, but as sharing in possibilities of both. A program of Christian nurture is always in danger of over-looking the tragic aspects of human nature. On the other hand, concentration upon the idea of a "fall" or "original sin" tends to obscure the possibilities of Christian growth. Starting with a graphic picture of man's predicament in our modern civilization, the Report attempts to deal with Christian education from a thoroughly realistic view of man.

The day of the retreat from theology is over, for theology is as inescapable as thought. Theology involves systematic thinking about the data of religious experience. Though Christian teachers may doubt the wisdom of attempting to pass on a fixed and final formulation of faith, they cannot carry on their task effectively unless they know whom they have believed. They must help their pupils to think through the conceptions of their faith. The Study of Christian Education endeavors to lift this aim to the place of central importance which it deserves.



Pews can be arranged at the back for one group.

Loder

Vacation schools in rural churches

By Doris Clore Demaree*

YES, RURAL VACATION CHURCH SCHOOLS are fun. They also are very much worthwhile as a means of guiding the spiritual growth of boys and girls who live in the country.

To be sure, the farm mothers and older daughters will be the workers directing such a school and anyone knows that it is difficult for them to get away from home for five successive mornings each week, what with chickens to care for, berries to pick and can, and endless noon meals to cook for farm help. But why worry about that? They can get away from home during the afternoons if they plan carefully, and why not a school in the afternoon? Vacation church schools held in the afternoon are just as worthwhile as schools held in the morning. Many rural churches are proving the truth of this.

It also is true that most rural churches have only one room or one room and a basement. Even this need not deter them from holding a school. A basement can be divided into sections for kindergarten (beginners), primary and junior groups, with a fourth section for the worship room where they may worship as a total group or as separate groups. Intermediate boys and girls can meet upstairs or on the neighbor's big screened porch. If there isn't a basement there is *one room*. Push the pews closer together at the back on each side of the entrance to make room for one or two groups. Are there trees outside? One or more groups can meet there, and neighbors will always gladly share porches and shady spots.

What about worship? On rainy days these boys and girls may worship together in the sanctuary. But for pleasant weather what would be better than for the children to build their own place of worship in God's out-of-doors? Let the children help to choose the spot where they best can think of God, in the church yard or in a nearby woods, beside a cool stream or at the crest of a hill. They can carry rocks to build an altar or worship center, or they may have even better ideas. City boys and girls who see only pavements and apartment houses would envy such a place of natural beauty. Rural vacation church schools would be worthwhile if only to help our boys and girls find God in the wonders of his world, a world that can become commonplace to rural boys and girls unless someone helps them constantly to catch the wonder of it all.

When there are several churches in a neighborhood they

will find additional values through cooperation. No church will be large enough for all the boys and girls but the consolidated school will have enough room. Many churches have discovered the value of using it. As different denominational groups cooperate they will have a new understanding, tolerance and sympathy for *all* other religious groups and feel a part of the Ecumenical Church.

Sometimes rural families live far apart and the children are scattered, but these are days of transportation by car or busses. Oftentimes the school bus can be secured. Insurance will not be high for such a short period and the school bus driver will gladly donate his time in the interest of the boys and girls whom he loves. If busses are not available, a few cars can gather up a lot of children in a little while. Frequently the workers come from different sections of the community and can bring several children from each section. Other adults will gladly volunteer to bring a load of children certain days each week.

There will be no need for special courses written for rural boys and girls. Any of the Cooperative Series vacation church school texts will do very nicely for such groups. In fact, the texts related specifically to the outdoors are even easier to use in the country than in any other place, and biblical courses are much the same whether used in town or country. Occasionally there may be need to adapt the activities or the materials used in such activities. It may be that materials simply are not available for certain types of activities because of the expense or for some other reason, but that often is true in city churches, too. It may be that working space is not available for certain types of activities; that, too, is not characteristic of rural schools only.

If expense is a factor one need not buy quantities of drawing paper, poster paper and the like. Wrapping paper, wallpaper and unprinted newsprint serves very nicely and, except for the difficulties in cutting it accurately and neatly, often is superior to some other types of working materials far more expensive. For woodwork, orange crates and packing boxes furnish much that has value. Many homes are glad to share bits of leftover enamels, clean feed sacks, wornout sheets and the like, for other activities.

Perhaps you are all excited now about the possibility of holding a vacation church school in your own rural church but you are not sure just how to plan. Why not write to your state or national children's workers? They will give you excellent help. Or you can contact the secretary or director of your State Council of Christian Education. He will gladly give you further help and guidance. Send at least one of your most outstanding workers to a laboratory training school. She will return with enthusiasm and practical ideas for developing your own school. Begin your planning early. Let's have more rural vacation church schools each year.

* State Chairman of Children's Work, Disciples of Christ, Franklin, Indiana.

Two garden chapels

*Made by young people with joy
in the making*

By Robert H. Eads*

YOUNG PEOPLE like to build. Most of them, given a chance, are creative, imaginative, and have a great capacity for appreciation of the beautiful. Christian youth, working together at a creative task, develop in spirit and mind and body.

Those who are interested in a plan to enlist the energies of youth in construction will do well to consider the idea of a summer work project on their own church grounds. "Roll up your sleeves and get at it" is a challenge to which boys and girls alike will respond if the task to be done is useful. It may be a church flower garden, an outdoor chapel on the church or parsonage grounds, a re-landscaping project, or an outdoor bulletin board that is needed.

This is the story of the construction of two outdoor garden chapels. One was built by a high school group, the other by a college fellowship. In each case the by-products of the building of the chapels were of lasting importance. During friendships were formed. An increased interest in the church was evident when these young people felt they were making a vital contribution. A dynamic spirit of cooperation developed during the project that carried over into other efforts. Certainly a greater appreciation of the physical labor and the careful planning required to build something of enduring beauty dawned upon those who had a part in these projects. Work and contemplation continue to be a great team for the nurture of the Christian spirit.

The chapel in the parsonage garden

The young people of the Delavan Baptist Church (in Wisconsin) transformed a weedy section of the parsonage garden into a garden chapel for youth worship services. Colorful boulders from a nearby glacial dump were used to form a wall and bell tower at the entrance. The Pastor selected a large flat stone and painted on it the "call to worship" which was placed at the chapel entrance. This was from a poem by Froebel and reflected the honest feeling of all those who had labored on the project:

"O Painter of the fruits and flowers,
We thank Thee for Thy wise design,
Whereby these human hands of ours
In nature's garden work with Thine."

Some of the boys hauled seven hundred and twenty pounds of flagstones from a quarry eighteen miles away for the steps and center "aisle." Split willow logs were smoothed, dried and fitted with legs from old broken chairs to form

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A bell tower was installed at the entrance, and a hedge planted around the chapel.

the rustic pews for the chapel. A pulpit was constructed from the crotch of a tree.

The worship center at the head of the flagstone aisle was a rock garden mounted by a white birch cross that had been made by a junior high group in summer camp. Behind the cross was an arch formed by a discarded length of pipe, over which was trained a tangled old grape vine to form a living frame and background. A few stalks of wheat growing in stone flower boxes at each side completed the living symbolism of the Lord's supper: wine from the grapes and bread from the wheat. Rustic candle holders held candles which gave the finishing touch to the worship center. To screen the chapel from the rest of the garden triple rows of stately hollyhocks were planted and these added vivid color. Nature's harmonies of color, sound and perfume blended in a perfect setting for the outdoor services of worship and discussion of this high school group.

The raw materials were at hand and the chapel cost very little money. The old farm bell was gladly donated by the farmer who was no longer using it. The owner of the gravel pit was glad to be rid of the colorful stones. The quarry owner charged only one dollar for the uncut slabs used for stepping stones. The willow logs were procured from a nearby farm without cost.

When the project started none of the young people had ever mixed cement before. Armed only with ten cent store trowels, a couple of shovels, an improvised mortar board, cement, sand, and some free advice from a local contractor, the "experiment" began. That hand-mixed cement had a *personal* touch and the girls enjoyed the labor as much as

the boys. Soon a small bell tower stood at the entrance, complete except for the sealing of a small hole in which there was to be inserted a box containing pictures and records of the group, placed there "for posterity."

The chapel on the formal church grounds

The project sponsored by the Roger Williams Fellowship (college age) of the University Baptist Church in State College, Pennsylvania, differed in only a few important details.

In this college center the professional aid of interested men in the department of horticulture was secured. In this way the work of the young people was fitted in with the over-all landscaping plan of the church. An eighteen foot pine tree, planted when the church was built, became the focal point and background for the worship center of this garden chapel. In front of its deep green was placed the white birch cross set in a circular garden of perennials. The flagstone center aisle led from the chapel entrance to the foot of the cross. Sloping away from the central pine tree and forming a hedge around the entire chapel were planted flowering trees and shrubs. The trustees of the church cooperated with the young people in the landscaping of the area, the grading and the planting of the lawn.

A major undertaking was the construction of an eight

foot bell tower at the entrance, with the bell hung in small Gothic archway just large enough to accommodate. The bell itself was secured from an auctioneer who, when he learned of the project, became so interested that he donated it to the young people. In this mountainous area the stone for the tower was available on every hand. The young people hauled several hundred pounds of stone for the tower.

Work parties were organized according to the leisure time of the students. The most popular plan was to have an afternoon of work, an outdoor fireplace supper (the same group had constructed a fireplace on the church grounds previously) and then an evening of singing and folk dancing. At times only two or three could work. Frequently as many as thirty-five attended a "work party."

When the rustic pews and the pulpit were completed the entire congregation was invited to attend the dedication service of a chapel that has no roof but the sky, no walls but the living trees and shrubs, and no floor but the good earth.

This kind of chapel building has literally become a proving ground for many young people who are learning the spiritual as well as the physical prerequisites of an age of reconstruction and new-world building.

When your child goes to camp

By Raymond R. Peters

ALTHOUGH I have probably spent two years out of the past twenty in summer camps, I had a new experience last year. We took our eleven-year-old daughter to her first camp away from her parents. For the first time I saw camping through the eyes of a parent.

Anticipating camp was a thrilling experience for our entire family. We shared in our daughter's enthusiasm and talked about the meaning and purpose of camp. We talked about the qualities of a good camper and of her need to take her rightful share of responsibility in the life of the camp. Through our conversation we tried to prepare her for this new situation.

On the opening day we took our daughter to camp. When we arrived there we observed that each camper had been previously registered, had paid her registration fee, and had been assigned to her cabin. The camp director and the nurse were in the administration building. A brief physical check-up was made. Spending-money was deposited in the camp bank. There was an interview between mother and the camp director.

Good-byes were said and our daughter hurried to her cabin, where her cabin counsellor welcomed her. She was well on her way in her new camping experience. We had taken our child to camp! Little had I realized through the years how hundreds of parents had felt as they left their children at camp in my care.

* General Secretary, General Brotherhood Board, Church of the Brethren, Elgin, Illinois.

Our experience leads me to make several observations on the family's relation to camp. In the first place, the character of the family largely determines the success of the camper. The camp is like a large family where each camper limits his personal freedom and blends it into the purposes and goals for the total group. There is no place for a parasite in camp; everyone must carry some of the responsibility for the entire group. If the camper is used to democratic living at home he will find no difficulty with his associations in camp.

What is the camp like?

Wherever possible the family should take the camper to the camp. A picture of the physical layout of camp and the facilities available helps the family to enter further into the experience of camp. This brief visit provides an opportunity to meet some of the camp leaders and get an insight into the efficiency of the camp administration. The parents will be interested to see whether everything is in readiness for the camp and to know that the director, counsellors and all others responsible are on hand, giving their best attention to the campers. Parents will be happy to see that each camper is seen as an individual, for to them their child is the most important one in camp.

There are a number of questions which parents might rightfully ask about camp. They are eager to know whether or not their child is in safe keeping. What are the health



Dodds Bunch

Is the democratic spirit underlying the philosophy of the camp?

requirements for campers, counsellors, cooks, and the whole personnel of the camp? Are the physical environment and equipment conducive to health and safety? Does the camp furnish favorable opportunities for developing the qualities of good citizenship? Will the camper have opportunity to demonstrate initiative, leadership, and the spirit of co-operation? In general, is the democratic spirit underlying the philosophy of the camp?

Furthermore, parents have a right to know if the camp is set up in such a way as to foster the mental and emotional development of the camper. The camp staff must have an emotional maturity, an appreciation for their campers and a willingness to respect each personality. Leaders should recognize that each camper has a contribution to make to the camp. In other words, the parent wants to know whether camp is a happy place. Is there adventure and high daring in the fine art of living?

Christian parents are particularly interested in the spiritual atmosphere of the camp. Do the director and members of the staff have a high appreciation for the ethical ideals of the Christian faith? Are they free from cynicism, superficial and negative attitudes toward life? The parent of the camper has a right to expect that high ideals be demonstrated on the part of the total camp staff. In reality the camp staff becomes the parent of the camper for the camp period.

Parents need to have an emotionally mature attitude toward the camper while he is at camp. They should write letters, but not in such a way as to make the camper homesick. Frequent visits to camp should be discouraged. Some camps have an official visitor's day and other camps do not encourage parents to visit at all. Parents should not send extra eats to the camper for a well-regulated camp will provide an adequate and balanced diet.

After camp is over

Just as the family shared in anticipating camp so should they share in the high enthusiasm that grows out of the

camping experience. For the first few hours and days after the camper returns home, camp will be the main topic of conversation. This is a time when the rich experiences of the camper can be shared by the entire family. Many times campers pick up new ideas which they would like to see in operation in their own families. Parents should be willing to learn from their children's camp experience and invite suggestions for improvement of the family pattern.

It would seem well if the camp administration would give more attention to a follow-up of the camper. Some brief report of the camper's experience to the parent would be in place. Parents will be glad to know if the camper has succeeded. If any negative tendencies have been observed it would be well if these too could be shared with the parents in a sympathetic and helpful way. Furthermore, if leadership ability is discovered the camp director might well inform the pastor of such experiences. In this way the camp and the church may be tied more closely together.

Family camps are valuable, too

There is a growing interest in the family camps throughout America and it is the feeling of the writer that more and more families should share in camping. Here the entire family can anticipate the camp and share in its program. As parents and children share in these great experiences the family is drawn closer together. Camp can be an item of discussion in the family circle for months. It has been our privilege to participate in a number of family camps in the past few years and it is our feeling that the churches should sponsor more and more opportunities for this type of experience.

Summer camping under Christian auspices is a great addition to the efforts of the local church and family in Christian education. Camp is not a place to send children to get them off the parents' hands. It is an enterprise in which the entire family may share with the camper and the administration in making the experience a meaningful one to the camper and to the entire family.

We went on the air

Radio broadcasting

as a teaching technique

By Otie G. Branstetter*

THEY'RE GOING TO LET US DO IT," I announced to one of my weekday classes. "The radio station WPAG is going to let the sixth grade weekday classes in the city have four fifteen-minute broadcasts to tell about what we've been studying."

The children looked at one another with awe and a growing sense of importance. They were going on the air! And over a station that advertised two and a half million listeners! Mostly grown people! They would have to be really good! So began a teaching and learning experience motivated by a real life situation that called for the best efforts of both the pupils and their teacher.

It was interesting to find, however, that although the promise of broadcasting was a strong motivation to beginning our work, it did not dominate the course. Once we had started, interest in the content of the course of study grew and became the chief matter of concern. In most classes the program for the broadcast was the main business of every session for several weeks, but after it reached the stage where rehearsal was all that was necessary, it became only a part of the session.

The plans for the broadcasts were begun in February, when the chairman of the Weekday Committee of Ann Arbor and I went to see a member of the staff of the local radio broadcasting station to ask for the time for broadcasts to be put on by the children. The staff member, Mr. Oliver, asked what kind of programs we had in mind. I suggested sketchily two or three programs and agreed to send in two programs completely written and an outline of the other two, in advance of the presentation. The permission was given, and days were set for the broadcasts—the last two Friday nights in May and the first two in June, at the very good hour of 7:45 to 8:00 P.M.

Mr. Oliver gave us two valuable principles which guided us in our preparation: 1. Take care that no statement is made which would give a listener an erroneous idea of what we intended to present if he heard only a portion of a broadcast. For example, it would be poor radio technique for one character to say, "My friend's brother was very ill; she prayed for him to get well but he died anyway." Even though a good explanation followed, Mr. Oliver thought someone might hear that much and turn the dial and say, "Certainly prayer doesn't help." 2. Make the program

Most local radio broadcasting stations allot a proportion of their time to sustaining programs of interest to local people. Here is a story of the use made of such time by a group of weekday classes. Other communities might do something similar, perhaps at the close of a vacation church school. Someone who has as his hobby the making of transcriptions could transcribe the broadcast and it could be used as a curriculum resource in classes the following year.

appeal to adults, since it is planned for parents, friends and citizens who know little about weekday religious education. He told us that "Quiz Kids" has far more adult than child listeners.

The pupils themselves did the sound effects. In one play it was necessary to have the sound of children running. One boy did this with his feet. In another broadcast, the sound of a person walking, the tearing of bandages, the slamming of a door, and knocking on a door had to be simulated. With practice the pupils did these very well. We tested the degree of reality our sound effects gave by having someone turn his back and name the sound he heard. Apparently it was a true test, for they gave the proper impression over the radio.

In practicing we used two "make believe" microphones and the pupils stood at these in a definite arrangement in order to lose the least time possible between speeches. Each part of the broadcast was timed again and again during the practices.

One class decided to write a play, "A Day in Capernaum" based upon the story found in the first chapter of Matthew and the fourth chapter of Luke. The historical background such as how illnesses were treated in Jesus' day by both the Jews and the Romans, was studied in class. During the writing and presentation of this play, the pupils realized for the first time that Jesus did not heal in order to fool on-lookers with awe. Through discussion they themselves learned something of the sorrow and handicap illness brings to a person and his family. Jesus could not keep from healing, they concluded. It was as though he loved people into health.

It was necessary for the writing group to meet four times outside class to finish the play. During spring holidays the cast in each little scene met twice to work on the dramatic presentation. Since no acting could aid the audience in understanding the play, the pupils realized that their voices must make pictures.

There are eight elementary schools in Ann Arbor, each with a sixth-grade weekday class, so that more than one class had to participate in the four broadcasts. For the third program classes from three different schools cooperated. They had to work separately, with the teacher acting as liaison person. They agreed to illustrate the theme, "Blessed are the peacemakers," since they decided this beatitude was the most important at the moment.

One class, as the first step, discovered patterns for peaceful living among Jesus' teachings. These they selected from among a number of biblical passages to which I referred

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hem. I took these selected passages with me to the second class, read them, and we discussed how, if practiced, they would change some of the well known political and economic situations around us. Then each wrote out a situation from the daily lives of boys and girls and made it fit the pattern of one of these teachings. The class in the third school studied the patterns for peaceful living selected by the first class. Then they recalled the lives of the great Christians about whom they had read in class, and discovered how these patterns of behavior had dominated Grenfell, Kagawa, Schweitzer, and the American mother of 1946.

The attitudes of the children in these three classes, as expressed during this study, were most interesting. The pupils in the second class have a tendency to quarrel; not seriously, but they are suspicious of one another and call one another names. Their economic status is not as high as that of some of the other school areas. The little dramatic episodes they wrote seemed to be based on their own experiences. For example, the plot of one was: Sandra was angry because Judy would not give her some binder paper. Judy said she had barely enough to finish her school work that day and draw a picture she had in mind. Yet, to keep Sandra's friendship, eventually she sweetly gave her the paper that she had planned to use for the picture.

Another episode written by one of the children was that of two pupils who had striven for an attendance prize of five dollars. One missed it because of two tardies. The one who lost was disgruntled and reminded his friend he came near having to divide the prize. "Well, say, that's what I plan to do anyway, Tom," said the winner. "You spend half of it and I'll spend the other half. Let's sit down here and decide how would be the best way to spend it; shall we?" The pupils' acceptance of Jesus' teachings as guide for their own activities caused the teacher to confess they went beyond her sometimes in their adventurous application of Christian principles.

A rather serious difficulty arose among these three classes because one of the schools had a large number of Negroes and the other two schools did not want to go on the air with them. One of the other classes had three Negroes enrolled, but they were as vociferous in objecting as the white children. None of the pupils gave the real reason; they gave any number of insignificant reasons why they should broadcast with another group, or they just lifted their tender nostrils in disdain. Once after class the pupils uncovered their racial prejudice. The teacher had said, "Why those pupils are nice; two of the boys are as bright and interesting as any I teach." Instantly came the inquiry, "Are they *white*?"

But as work went on with the preparation of the dramatization, the material carried such persuasion and each group became so impressed with the purpose of showing the radio audience how to become peacemakers, that no class suggested dropping out after work actually began. On the night of the broadcast only one child stayed away. In the studio there was not a trace of prejudice or ill feeling noted.

The only chance the groups giving the broadcast had to rehearse with the classes from other schools was forty-five minutes before we went on the air. This particular group knit its three sections into an integral whole as well as any of the others. They actually lost themselves in the general purpose of the program. We had feared we might have to cut a bit at the end of the program for lack of time. The first two groups on the air were as anxious as the



Ann Arbor Weekday Schools

In practising we used "make believe" microphones.

third that none of the broadcast be deleted, since they were, of course, familiar with the whole broadcast. They all declared that every sentence was important for the audience to get the meaning of "Blessed are the peacemakers." They were immensely pleased with themselves when they finished a wee bit early. There was one mass of radiance in the broadcasting room as the twenty-six of us stood in silence waiting for the announcer to take us off the air. It seemed a sort of miracle, for everyone had said his speeches impressively but not a fraction of time had been wasted between speeches. It was a magnificent piece of teamwork, and they beamed when told so.

This experience has taught us the value of broadcasting as a teaching technique. Starting with a sense of the importance of being allowed to broadcast, the pupils got caught up in the message they wanted to share and worked hard to do it effectively. Many of the boys and girls actually dedicated themselves to this act of sharing their message, and the others took it seriously enough to do their part well. It justified all the work the teacher put into these broadcasts to make them a teaching technique for better living.

What will happen at the convention

YOU WILL FEEL THE CHALLENGE of the Twenty-First International Sunday School Convention, in Des Moines, Iowa, Wednesday, July 23 through Sunday, July 27, 1947, by reviewing the theme and program.

"Live Christ—Teach Christ" is the over-all theme.

The daily themes are:

- The Sunday School and the North American Scene
- The Sunday School and Our Homes
- The Sunday School and Its Leaders
- The Sunday School and Our Communities
- Teach Christ as World Redeemer
- Live Christ In Personal Commitment

The program pattern for each day begins with a half-hour for private meditation and prayer in downtown churches. You start the day with private devotions, for which you come in the church as you wish and stay as long as you want. The conference is founded on the premise that communion with God—personal prayer—brings to pass more than "this world dreams of."

The daily sessions begin at 9:00 A. M. in the Coliseum with a corporate worship service. At 9:30 an outstanding scholar will lead a "Bible Hour." Singing of familiar hymns will take an important place all through the morning programs. At 10:30 the "Forum Hour" begins. Each day two superintendents will describe successful projects in the area under discussion. The day's theme is then to be presented by an outstanding speaker. Opportunity will be given at the close for questions to be written out and answered by a panel of three, including the speaker.

Afternoons, more than twenty denominations are to hold their own denominational meetings. These will be important sessions for full acquaintance with your own denomination's plans for the coming year, and an opportunity to confer with your own denomination's leaders.

Each evening at the Coliseum you will hear prominent national leaders. After the evening session the newest pictures in visual aids will be presented at the KRNT Radio Auditorium. There will be an extensive exhibit of visual aids and books dealing with the areas of the daily themes, as well as on all phases of Christian teaching.

But, you want to know who is to speak, when and how this all builds up to our closing consecration! Here it is.

Wednesday Evening

Presiding, our president, Harold Stassen.

Speaker, Roy L. Smith, Editor of *The Christian Advocate*. Dr. Smith will lay the groundwork for interpretation of the theme, "Live Christ—Teach Christ."

Describing the social changes in the North American scene, he will pose the question for the rest of the sessions to answer, "In the light of these changes in personal life and social institutions, how shall we make the Christian Gospel effective?"

Thursday Morning

Bible Period, "The Bible, The Foundation for Christian Teaching"; Leader, Dr. Paul Hoh, President of Lutheran Theological Seminary, Philadelphia.

Forum Hour, "The Home and the Sunday School Co-operate in Christian Teaching"; Speaker, Mrs. Grace Sloan Overton, author, lecturer, counselor.

Thursday Evening

Presentation of Parshad Youth Scholarships.

Speakers, Thomas C. Clark, Texas Presbyterian layman and Attorney General of the United States, will outline the moral dilemma we face and ask, "Can the church lead the way out of moral confusion?" Mrs. Harper Sibley, member of the Episcopal Church and President of the United Council of Church Women, will answer, "It's up to the church. It can lead if it provides the right moral climate for Christian citizenship."

Friday Morning

Worship, a visual service, in charge of the Committee on Visual Education.

Bible Period, "The Bible in Christian Teaching"; Leader, Dr. Ernest Trice Thompson, Union Theological Seminary, Richmond, Virginia.

Forum Hour, "Education for Christian Leadership"; Speaker, Dr. Charles Turck, President of Macalester College, St. Paul, Minnesota.

Friday Evening

Speaker, Dr. Mordecai Johnson, President of Howard University, Washington, D. C. He will deal with the spiritual problems confronting us and the great spiritual resources of the Gospel. His address will be entitled "Matched with the Impossible."

Saturday Morning

Worship led by young people representing the United Christian Youth Movement.

Bible Period, "The Bible and I"; Leader, Dr. A. G. Wehrli, Dean of Eden Seminary, Webster Groves, Missouri.

Forum Hour, "Evangelism Through Community Cooperation"; Speaker, Dr. Reuben H. Mueller, Executive Secretary of Christian Education, Evangelical United Brethren Church, Dayton, Ohio.

Saturday Evening

Speakers, Dr. E. C. Farnham, Executive Secretary of the Los Angeles and Southern California Councils of Churches, will deal with the community aspects of the churches' task, speaking on the theme "The Churches Working Together in the Community." Harold E. Stassen, President of the International Council, is to stress a concern of his in an address, "The Community—Problem and Opportunity."

Sunday Morning

Morning services in the churches of Des Moines. The visiting national leaders are to occupy the pulpits, all speaking on the same theme.

Sunday Afternoon

In cooperation with the World's Sunday School Association, four Christian leaders of foreign lands will bring a bird's-eye picture of Christian education

abroad, under the general topic, "Teach Christ as World Redeemer."

Sunday Evening

Closing Service of the Convention

The climax of the Convention will come in a worship pageant of commitment, which will be held in the Drake University Stadium.

Professor Harold A. Pflug, of Eden Theological Seminary, Webster Groves, Missouri, is the author and will direct the pageant, featuring a choir of one thousand voices.

Dr. Paul Quillian, pastor of the First Methodist Church of Houston, Texas, will bring the final challenge to "Live Christ—Teach Christ."

The Convention will close with a scene of commitment before the great altar, in which the 10,000 delegates and 5,000 Iowa people will participate.

Won't you join us in this Twenty-First International Sunday School Convention?* By your presence indicate our conviction that the most compellingly urgent work in our world is Christian teaching. By your presence in these services and closing commitment give yourself, with 10,000 others, in loyalty to Jesus Christ to Live Christ—Teach Christ.

* Fill out registration blank on page 37 of this issue or on page 5 of the April issue.

Standing by to help

A state council's program of training county officers

By Margaret Lawson*

WHEN FRANK FISHER became the president of the Bates County Council of Churches, he had all sorts of misgivings as to his ability to do the job which his fellow officers and co-workers felt sure he could do. Oh, he had always been interested in church work and had been active in his own local church. He had been concerned about the churches working together, too, for he felt that only in that way could Christianity solve the problems which beset his community. But, to head up the work—well, that was hardly in his line! He could count on the active support of his fellow officers and other co-workers; of that he was sure. But, how could he, knowing as little of council work as he did, be the one to lead it?

A year later Frank felt very differently about it. The smoothly running county organization had continued progress along its established lines, and some new and promising projects were well under way. This was not due entirely to the latent possibilities of strong and able leader-

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¹ "Suggestions for County Presidents." The Missouri Council puts out a similar manual for each county council officer, gearing it to fit his particular task.

ship which his friends had seen in the new president. Frank had another thing in his favor. His council was located in Missouri, where the state council of churches follows a well-rounded program of training and guiding its county council officers. This program, developed by H. W. Becker, the General Secretary, out of his keen perception of the needs of people and his desire to help them in their work, is surely a strong arm of support for the nearly 700 volunteer county council officers in Missouri.

A first view of the total task

It was only about a week after Frank had been duly installed as president that he received a personal letter from Mr. Becker congratulating him on his new opportunities for Christian service, outlining some first steps in his new task, and pledging the constant help and support of the state office. In the same mail he received a mimeographed manual from the state office.¹ This manual briefly sketched the basic idea of council work and set forth the functions of councils, as they had been worked out by the denominational leaders of the state. It then went on to outline his specific job within the county council. It suggested effective ways of doing that job, ways gleaned from the experience of thousands of county officers over a period of twenty-odd years. It set forth the importance of growing personally on the job, suggesting means of doing so. It warned of some pitfalls into which an officer might tumble, and gave some ideas for avoiding them. It gave a brief picture of the work of each department within the council, in order that he, as president, could see how each piece fitted into the others to make the council an effective instrument for the work of cooperative Protestantism within his county. It gave some of the goals toward which he should strive for his council, and some practical "one-two-three" things that he might well do in starting his program.

With the manual came a county standard. After looking it over, Frank decided that it was not merely a measuring rod, but really constituted a program of work. Credits given on each item totaled a possible 100%. "We'll have to see that Bates County measures up to more than 75% on that standard by State Convention time, to show that we mean business in making a success of this cooperative work," decided Frank.

It wasn't a small, easy job which the manual pictured to Frank. It was a big undertaking, with difficulties here and there. But, it was challenging. He began to see a path ahead, with a promise of a fair measure of success.

Help in the ongoing program

Frank was to find during the ensuing months that the state office has many helps it gives through the mail. At the beginning of each month he received a bulletin. This, while devoted largely to program items, gave grist for the mill of his executive committee meetings, offered suggestions for doing the council work, and kept his officers abreast of new movements in the general field of religious education. Every three months he received the council's magazine, *The Missouri Church News*, which gave him word of what other county councils were doing, and offered articles on materials and methods for his job, as well as those of a more purely inspirational nature. It also had articles on new things in religious education, both in the local and national fields.

When it came time for his own county convention to be

held, Frank received a series of letters, beginning ten weeks before convention time. These gave him a suggested program to fit in with the state's yearly theme, ideas on how to set up the machinery for such a convention, suggestions on promotion, committees which would be helpful to him, and many other valuable aids. "No excuse for not having a good county convention with all this help and guidance," mused Frank.

Despite the difficulties anticipated by the state office, however, Frank occasionally ran across some problem he didn't know quite how to meet, or he had some idea he thought might be good, but on which he wanted reassurance. He found a ready "ear" in the state office, and learned that he could depend upon receiving personal, individual guidance by mail when it was needed.

The state council's free loan library also proved to be a big help. Here Frank could get books on almost any aspect of religious work. The suggested reading course which accompanied his manual listed books which would be especially helpful to him in his council work, and his county standard gave him credit for reading a certain number. This loan library, he learned, was very widely used by council workers from all over the state.

Officers' training camp — church style

It was in May when Frank became president of the Bates County Council. One of the first things he heard about was the Council Officers' Training Camp to be held at the Lake of the Ozarks that August. "That is something you can't afford to miss," said some of his friends who had attended in previous years. "It will mean more to you in council work than almost anything else you can do."

Since the whole training camp idea appealed to Frank, it took no urging at all to get him to register. Because he was a new camper, he was enrolled in a council orientation course, which gave him something of council philosophy and history, something of the "how" of council work, and a picture of its local, state, national, and world-wide aspects. In the afternoon he attended a seminar for county council presidents and secretaries, where there was more or less informal discussion of council administrative problems and other phases of the work of the general officers. The rest of his work he chose from such fields as: social relations, adult work, the Bible in everyday life, the church in the community, weekday and vacation religious education, and many others.

There was fun along with study, too, and many good times took their place in the well-rounded program. One of the finest rewards of attending camp, however, was spending an entire week in such close fellowship with so many other council officers over the state.

Help from the staff in person

As time went on Frank discovered that the state staff did not merely sit in its office and press buttons to get things done over the state. They got out on the field and gave personal help as occasions arose. There was that time in September when Mr. Becker made the trip to Bates County to meet with the executive committee. What a grand session that had been, and how much they had accomplished toward getting their program of work mapped out and arranged for! There was that wonderful county-wide youth conference that the state Youth Director, Mr. Farmer, had come to help with. His assistance and participation put that meeting across. There was the time that

Miss Miller, the state Children's Work Director, came to the county to help the children's division superintendent hold a county-wide children's workers' institute which had put new life into the children's workers of the whole county. Mr. Mayne, the state Director of Social Relations, had come, too, to hold a new sort of meeting—one on social relations. They had learned a lot in that meeting and had made some definite plans to alleviate some of the social evils of the county.

In December there were area conferences over the entire state, supervised by the state staff. These were conferences in which the officers of four or five counties came together to spend the day in talking over their work, ironing out problems, planning emphases for the year ahead, exchanging ideas, learning of new things that might well be incorporated in their work, and in general getting a good head-start for the year.

There were departmental conferences, too. Take the vacation church school workers' institutes, for instance. About forty of these were held across the state in the early spring, to train leaders for this important piece of religious education. Bates County had many vacation church schools, and Frank saw to it that their leaders attended the institute nearest them. "It paid big dividends to send them, too," declared Frank.

Next, the State Council projected a series of youth workers' institutes. Here the youth leaders made enthusiastic plans. Then came laboratory schools for children's workers which gave them the real "know-how" in handling their responsibilities with children. These specialized conferences, of course, gave help primarily to the workers in the local church (most council workers are that!) but each of them had some phases which were geared directly to the council workers in those special fields. One of the big state-wide events of the year was the state convention. While this was principally for general inspiration and instruction, the council officer training aspect was not neglected.

A continuous learning process

Through these various contacts a new sense of the magnitude of the church's task grew upon Frank. He began to see the many ramifications of its work in education and in action. He grew to appreciate the accomplishments that had been gained during the eighty-two years in which the churches of the state had worked together on both state and county levels. And he was grateful for the thoughtful guidance which had enabled him, even as an inexperienced officer, to do his share of the total task.

When the county council met again in May, Frank was reelected president by unanimous vote. The chairman of the nominating committee made a little speech in which he told of the high quality of Frank's leadership.

"I was the one who got educated this year," said Frank in his response. "I've learned more than I ever did in a year at college. I've learned about children's work and youth work and more about adults, and a lot about organization and administration. I've had able teachers, too: Mr. Becker and the other staff people at the state office, and all you people here who are specialists in your own fields. If the abundant life is the expanding life, with new interests and new sympathies and greater understanding of people and of society, this is surely the way to get it. And when I look at what our program involves, then I know I've just begun to learn."

Faith of our fathers

A program for Children's Day

By Louise H. Gette*

AS A PART of our church school's graded program of instruction, worship and service, the eighth grade uses as a text "Our Church, An Adventure in Christian Fellowship" prepared by the Pilgrim Press.

At the age of thirteen, many of our young people unite with the church on Palm Sunday and therefore it seems essential that the months preceding this important step should be given over to acquainting them with their Christian heritage, helping them to make their own decision to become a part of this fellowship, and in giving them practice in Christian living in its broad sense as well as pointing out the opportunities that lie close at hand at home, at school and in all their social contacts.

During the winter the course is enriched through the showing of slides, contact with missionaries home on furlough, visits from outstanding personalities such as students from the Institute for the Blind, who inspired us with the use they are making of their talents, and service projects chosen by the department.

In the week-day class of religious education many of these eighth grade students take a course in religious music and, as a junior choir, sing at special church services and on Sunday morning at church school. This course is also open to members of the seventh, ninth and tenth grades, released from the public school.

For six weeks before Easter our Minister conducts a Communicants' Class, during which time the students finally decide whether or not they will join the church at this time. The high school students during the year were thinking through the problem of their life work in the light of the teachings of Jesus, and made their contribution to the second part of the service below, under "Into the Future." The service that follows can therefore be said to have grown out of the program of religious instruction of our church school year. It will, however, be of value to any church.

We used Calvin and then William of Orange, considered the founder of our denomination. If desired the founders of other denominations may be substituted for these: John Knox, Presbyterian; John Wesley, Methodist; Alexander Campbell, Disciples of Christ, and others. The book *Builders of the Church* by Robert L. Tucker is a good source for material in this connection. Follow the same style as with the other church leaders, in stating position, quoting from works, and lighting candles.

Participants

READERS—Two young people

WORSHIP LEADERS—2 boys from senior high class

PETER

PAUL

LUTHER

(Other church founders as added)

SPEAKERS—2 girls from senior high class

REPRESENTATIVES from other nations or peoples—6 girls dressed as Dutch, Asiatic Indian, American Indian, French, Chinese, Russian (or alternates).

(For costume notes see directions at end of program.)

Setting

In our church the choir stalls are at right angles to the altar, and here sat the "junior choir," the choir of intermediates which led the service. The two Readers were members of the choir and stepped forward from the choir stall to read the Prologue. The altar table was brought forward and eight chairs put behind it for the historical characters. On the altar a large, unlighted candle was put in the center, in front of the cross. On either side were four small unlighted candles. The two student speakers took places at the front corners of the altar, and the representatives from other peoples stood in slanting arrangement below and to the side of the speakers. Adaptations of this arrangement can be made to fit any setting.

All participants except the two Prologue speakers occupy the front rows on the right side of the church, seated in the order of their appearance.

Prologue and Opening Worship

THE CHIMES

ORGAN PRELUDE

CHURCH SCHOOL PROCESSIONAL (Congregation seated)

PROLOGUE:

FIRST READER: Today we again celebrate Church School Day or, as we sometimes call it, Children's Day.

We live so much in the present that we take for granted the many blessings we daily enjoy. We forget that all progress has come through hard work, through failure and trying again, through faithfulness to a vision and a purpose in life.

Down through the centuries the Church has dedicated to the worship of God the best in art, poetry, and music. This is our heritage, to use with understanding, to add to, if we have the gift of creative ability, to pass on, enriched through experience and devoted usage.

SECOND READER: This is our church. The word "Church" comes from a Greek word meaning "belonging to the Lord." The joy and privilege of this church is ours today because through the lives of saints and martyrs, kings and humble folk the Church of Jesus Christ has moved steadily forward to this hour.

The purpose of this service is to honor all those who, belonging to the Lord, have contributed to this end and through our worship

find inspiration and help that we, too, may keep the faith.

HYMN: "The Church's One Foundation"

CALL TO WORSHIP: (Led by a member of the boys' senior high class)

Leader: Lift up your hearts.

Congregation: We lift them up unto the Lord.

Leader: O Lord, open thou our lips,

Congregation: And our mouths shall show forth thy praise.

Song Response: (Choir) *Gloria Patri* (second century)

Leader: Praise ye the Lord.

Song Response: (Choir) *Te Deum Laudamus* (fourth century)

Leader: To thee all angels cry aloud.

The heavens, and all the powers therein.

To thee cherubim and seraphim continually do cry.

Song Response: (Choir) *Sanctus*

Leader: We pray thee, help thy servants, Whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints, in glory everlasting.

THE LORD'S PRAYER

SONG RESPONSE: (By Junior Department)

"Hear Us, Our Father"

SCRIPTURE LESSON: (Read by a member of the boys' senior high class) Matthew 16: 13-18, 24-27

OFFERTORY:

Anthem: "Onward Ye Peoples," by Si-belius

Presentation of Offering: "All things come of Thee"

BAPTISM OF CHILDREN or DEDICATION OF CHILDREN: Song by Beginners and Primary grades, "Long Ago the Little Children"

From Out the Past

FIRST READER: These that are arrayed in white robes, who are they, and whence came they? These are they that come out of great tribulation, and they washed their robes and made them white in the blood of the lamb. Therefore are they before the throne of God; and they serve him day and night in his temple. (Revelation 7:13-15b)

HYMN: "Forward Through the Ages"

SECOND READER: As we sang this morning, the foundation of the Church is Jesus Christ. It began with him as he gathered about him a few disciples. What he taught them was to change their thinking and thus their lives and was to prepare them to carry on his work. (Peter slowly approaches from right side to chancel, carrying a lighted taper.) Then one day he put them to the test saying to Peter, "Who say ye that I am?"

PETER: "Thou art the Christ, the Son of the Living God."

SECOND READER: Then Jesus said, "Upon this rock," that is, faith in Christ, "I will build my church." We light this candle for Christ, the Light of the world.

PETER: (With his taper, Peter lights the tall center candle in its holder on the altar. Then he says,) "Dear Lord, I take my torch from thee" (and with his taper lights a shorter candle on the altar and retires to a seat in back of altar.)

FIRST READER: Fifty days after the first Easter Sunday in an upper room the disciples received God's gift of the Holy Spirit (Continued on page 28)

*Director of Religious Education, The Reformed Church, Bronxville, New York.

Worship Programs

THEME FOR JUNE: *God and the Out-of-doors.*
SOURCE MATERIALS FOR THE LEADER:

The following pictures will be necessary and should be collected ahead of time and attractively mounted: Pictures of wonderful things in God's world; such as, seasons, trees, flowers, birds, animals, sky, clouds, oceans, people, butterflies, farmer planting and harvesting, children working in a garden, children with birds, men in firetowers, lighthouse. See also list of objects used in the first service.

The picture to be used on the Worship Table on the last Sunday of the month will be "The Sermon On the Mount" by Elsie Anna Wood and can be procured from denominational book stores.

The following verses should be printed on strips of tagboard: Job 37:14b; Ecclesiastes 3:11a; Psalm 8:1a, 4a, 6, 9.

For the Leader

Many times the thoughts of children are deep and long. Somehow, in their simple ways they seem to sense the mysteries and wonders of God and his nearness to them. Sometimes little children need to be made aware of God's presence. More often, they need to be made aware of his need for them.

As leaders of children we have the opportunity of helping our children to become more aware of God. There are many ways in which God reveals himself to us, but perhaps the simplest and most wonderful way, and the one we most overlook, is through the out-of-doors.

God's Love

God's love is all around us
In hill and sea and sky;
In flowing brooks, in crashing waves,
In birds that soar on high.

God's love is all around us
In rain and sunshine bright;
In fleecy clouds, in silver moon,
In stars that fill the night.

God's love is all around us.
Oh may we be aware
That wonders deep and beautiful
Reveal his loving care!

June 1

THEME: *Think of the Wondrous Works of God!*

WORSHIP CENTER: Table covered with pale green cloth on which are placed near the center an open Bible and a bouquet of spring flowers.

PRELUDE: "Prelude in A Major"¹

CALL TO WORSHIP: Job 37:14b

SONG: "Praise to God for Things We See"

CONVERSATION: "God's Wondrous Works"

In the song we just sang we were thanking God for being able to see and hear, weren't we? There are so many wonderful things about us that we may hear, and see. In the verse from the Bible it said something about the wonders of God. Suppose we read it again and then would one of you like to find it as it is printed on our

Primary Department

By Frances M. Hill *

cards? The Bible uses the word "consider," but as I read it I am going to use the word "think." (Leader reads verse again. Job 37:14b.)

Perhaps you and I need to be quiet more often and think of the wondrous works of God. I have some things with me that I think are wonderful; also some pictures of wonders. We were singing about being thankful for seeing and hearing. Would someone like to close his or her eyes and after touching something wonderful, try to tell us what it is? (Have different children touch stones, sea shells, pearls, flowers, fruit, etc.)

Suppose we all keep our eyes open now and look at some pictures of God's wonders. (Pictures of seasons, trees, flowers, birds, butterflies, animals, sky, clouds, oceans, people, etc.) Perhaps this past week you have seen some wonderful works of God. Would you like to tell us about them? During this week look for some wonderful things and be ready to tell us about them next Sunday. Maybe you could bring some wonders to show us and we will put them on this shelf with the ones we have today. As you find wonders will you think about them and let us see if we can find out why God gives us such wonders?

OFFERING AND SONG: "Come with Hearts Rejoicing"¹

PRAYER: Our Father God, help us to use our eyes to see the wonders in your world. Help us to use our ears to hear the songs of the birds and the sounds of tiny insects. Help us to use our minds to think about these wonders and to discover why they are here. Amen.

SONG: "The Lord Hath Done Great Things for Us"¹

POSTLUDE: "Let Us Be Glad of God's Good Plans"¹

June 8

THEME: *Think of the Wondrous Works of God*

WORSHIP CENTER: Same as last week.

PRELUDE: "Prelude in A Major"¹

CALL TO WORSHIP: Job 37:14b; Ecclesiastes 3:11a.

SONG: "The Lord Hath Done Great Things for Us"¹

LEADER:

Would someone like to put up in front the two verses that were read from the Bible? (Verses printed on tag board placed prominently.) Some of you were going to show us and tell us about some of the wonders in God's world. (Spend time on a thoughtful discussion of their "wonders.") Did you think of why God has given us some of these wonders?

(Following the children's suggestions, try to have a worthwhile and thoughtful discussion on the usefulness of God's wonders such as: Rain and water are used to quench thirst; to help plants grow. Sunshine is used for warmth and light and life. Birds

are beautiful in color and song and flight; also kill insects. Grain and vegetables are used for food.)

Do you know why God has given us so many wonderful things? Yes, because he loves us and wants us to use them. They do not just belong to us alone, do they? All of them belong to God and he has given them into our care.

SONG: "A Day"¹

OFFERING AND SONG: "Come with Hearts Rejoicing"¹

PRAYER:

For the wonders of the night time
With stars that sparkle bright;
For the wonders of the daytime
With sun that gives us light,

We praise thee, O God!

For the wonders of the ocean;
For fish that swim so free;
For the wonders of the forest;
For fruit upon the tree,

We praise thee, O God!

For the wonders of the tiny birds
Whose singing fills the air;
For the wonders of thy deepest love
About us everywhere,

We praise thee, O God! Amen.

SONG: "God Made the Golden Sun"¹

POSTLUDE: "Let Us Be Glad of God's Good Plans"¹

June 15

THEME: *God Needs Our Help*

WORSHIP CENTER: Same as last week.

PRELUDE: "Prelude in A Major"¹

CALL TO WORSHIP: Psalm 8:1a, 4a, 6, 9.

LEADER:

As we talked of the wonders in God's world we discovered that these wonders are also useful. A long, long time ago someone wrote a beautiful poem that tells how God wants people to care for his wonders. You just heard part of that poem and I think that you might like to hear it again. It is on our cards and perhaps you would like to look at it as it is read. Will one of you find it? (Psalm 8:1a—) What does that mean? It is another way of saying, "God, you are most wonderful." (Psalm 8:4a—) Why should God think of people? He does, doesn't he? (Psalm 8:6—) There is such a hard word in that verse. It means power. What sort of power do people have over some of God's wonders? (Power over animals; power to make inventions like water systems, plows, tractors, automobiles, etc.) (Psalm 8:9—same as verse one.) Do you think that God needs people to help take care of his world? Suppose we think of some of the people who do help to take care of his world? Maybe these pictures will help you. (Show pictures of the following:)

Farmer planting and harvesting.

Grinding the grain at the mill.

Making bread at the bakery.

Selling bread.

Planting trees on hillsides to prevent soil washing away.

Children working in a garden.

Children feeding birds, making bird houses.

Men in fire towers.

Lighthouse.

SONGS: "See the Farmer Sow the Seed"¹

and "Back of the Loaf Is the Snowy Flour"¹

LEADER:

God's world is so full of many wonders

* Director of Weekday Church Schools, Zanesville, Ohio Council of Christian Education.

¹ Hymns for Primary Worship, Westminster Press, 1946.

and he expects us to use them and to help care for them. Can you think of some of God's wonders which we can help care for? Children's suggestions:

1. Help take care of birds. Make houses or them. Put fresh water in bird baths.
2. Help plant a flower and vegetable garden. Help keep weeds out. Share vegetables and flowers with others.
3. Help new grass to grow by keeping off of it.
4. When picking wild flowers do not pull up the roots.

When you go to class today your teacher will give you a sheet of paper and some crayons. On the paper will you please draw a picture to show one way in which you are offering to help God care for his world.

OFFERING AND SONG: "Come with Hearts Rejoicing"

PRAYER: We thank thee, O God, for the wonderful world in which we live and for people who help to care for our world. Help us to be more careful of these wonders and to use them for the good of all. Amen.

POSTLUDE: "Let Us Be Glad of God's Good Plans"

June 22

THEME: *God Needs Our Help*

WORSHIP CENTER: Same as last week.

PRELUDE: "Prelude in A Major"

CALL TO WORSHIP: Job 37:14b; Ecclesiastes 3:11a; Psalm 8:9.

SONG: "All Things Bright and Beautiful"

CONVERSATION: "Helping God"

We have discovered many wonders in God's world. We have also discovered that God gives these wonders to us to use and expects us to take care of them. I enjoyed looking at the pictures that you drew last week and thought that perhaps some of you might like to share your ideas with us. (Have various children tell about their pictures.) We are part of God's wonders, too, aren't we? God needs us to think about his wonderful world and to help care for it. Do you suppose we could use any of God's wonders to bring joy to others? Let's think about it and make some plans.

Once upon a time there was a group of primary boys and girls just like you. They went to a church like this one, too. One Sunday as they were talking about making their church more beautiful, some of the children decided that it would be a good idea to pull the weeds along one side of the church and plant some flowers. It took a long time to do this and it was a hard job, but when the flowers began to grow the children were so happy. Then they had to water them and keep the weeds away. It was worth all of the hard work, though, or it did make the church more beautiful.

In another church some children decided to paint flower pots and plant seeds in them. When the flowers began to grow they planned a little service and gave them to people who were sick and to older people in homes for the aged. Perhaps what these children did will give us some ideas. Make plans with children for some sharing project similar to examples given.)

OFFERING AND SONG: "Come with Hearts Rejoicing"

PRAYER: Thank you, God, for giving us life and health and strength. We know that we are part of your wonderful world. Help us to find ways of using your wonders to share with others. Amen.

SONG: "A Day"

POSTLUDE: "Let Us Be Glad of God's Good Plans"

June 29

THEME: *Jesus Taught God's Loving Care*

WORSHIP CENTER: Table covered with pale green cloth on which is placed an open Bible on one side, bouquet of spring flowers on the other side, and Elsie Anna Wood's picture "Sermon on the Mount" in the center.

PRELUDE: "Prelude in A Major"

CALL TO WORSHIP: Psalm 8:9; Job 37:14b.

SONG: "All Things Bright and Beautiful"

LEADER:

Jesus loved the wonderful things in God's world. He did a great deal of his teaching out-of-doors. Wherever he went, along the shores of the sea, in the little villages, or on the hills outside the city, great crowds followed him. In this picture we can see him teaching a group of people on a hill outside the city. He said so many wise things that day that some of his friends who heard him wrote down what he said and we have the story in our Bible. It is called the "Sermon on the Mount." Jesus spent his whole life trying to help people know more about God and to find ways of working with God to keep his world beautiful and to bring joy to others. Do you see the lovely flowers in the picture? The red ones are lilies. They are the kind of lilies that grow in the land of Palestine where Jesus lived. Would you like to hear a story about this picture?

STORY:

GOD LOVES US AND NEEDS US

It was a warm afternoon. Reuben and his friends had been playing down beside the sea. As the children sat down to rest awhile Reuben said, "I heard that Jesus was to be here today, but I haven't seen him, have you?"

"No," answered Joel, "But I want to see him when he does come, don't you?"

"Yes! yes!" cried the others.

"Look up on the hillside," exclaimed Reuben. "Do you see a crowd of people? Let's go up there. Perhaps Jesus is there."

So the children climbed the hillside and as they reached the top there was Jesus sitting among the flowers talking with a crowd of people. One little boy who had a flower tucked behind his ear was very close to Jesus. He didn't want to miss a word that Jesus said.

Reuben and his friends quietly found places on the grass where they could see Jesus as he talked. He had such a quiet voice and yet he spoke every word clearly and firmly. Sometimes he looked at Reuben and his friends and his eyes were filled with such friendliness and love! The children knew that he was glad that they were with him on that beautiful afternoon.

Sometimes as Jesus stopped speaking for a minute the only sounds to be heard were the wind softly blowing through the trees, the bleating of a lamb nearby, the song of a bird, or the sound of tiny insects in the grass.

Reuben couldn't always quite understand everything that Jesus said, but as he listened to his friend he realized that Jesus was trying to help the people understand that God loved them very much and that he needed them to work with him in his wonderful world. Some of the things that Jesus said that Reuben understood were: "Happy are people who try to find the right way to live." "That's true," thought Reuben. "I'm happiest when I'm doing what I know is right." Jesus also said: "Happy are those who are kind." "That must be why Jesus is so happy all of the time; he is always kind to everyone," thought Reuben. "He's sad when he sees someone being unkind."

Suddenly Reuben noticed Jesus pointing to the birds and to the flowers. What was he saying? As far as Reuben could understand Jesus was trying to help the people know that God cared for the flowers and birds, but that he cared and cares even more for people, and that people should think more about trying to help God than about what they need for themselves; that if they thought first of God then they would receive whatever they needed.

For a while Reuben didn't hear anything that Jesus said because he was thinking so deeply about God's love for people. "That means that God needs me to work with him in everything I do," thought Reuben, "that he loves the birds and flowers and trees, but that he loves me more. I will try to help him."

As Reuben looked up from his deep thoughts the people were slowly walking toward their homes. His friends were quietly waiting for him. He looked for Jesus and at just that moment Jesus looked at him and it seemed to Reuben as if his eyes said, "God loves you very much, Reuben, and he needs you to help care for his wonderful world."

"I will try," Reuben smiled with his eyes.

OFFERING AND SONG: "Come with Hearts Rejoicing"

PRAYER: O God our loving Father, we thank you for Jesus, who helped us to understand your great love for people.

We wonder about many things and do not always understand about our wonderings. But we do know that your world is beautiful; that it is your plan for it to be beautiful; and that you need us to help you care for it.

Help us to show our love for you by helping you and loving others. Amen.

SONG: "Often Jesus' Friends Remembered"

POSTLUDE: "The Stars on Summer Evenings Glow"



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Junior Department

By Grace M. Smeltzer *

THEME FOR JUNE: "Whatsoever Things are Lovely"

For the Leader

Our endeavor in the worship services of this month will be to lead our junior group into a greater appreciation of the beauty that God has created for our enjoyment, and to lead them to see God in that which he has created.

Suggestions have been made for the use of pictures, poems and hymns, but these should be regarded only as suggestions. In the development of this theme, you may find other pictures which are familiar, perhaps even a part of the furnishings of your junior room. It may be possible for the first service to be held out-of-doors, at some nearby spot. If this can be done, it will add greatly to the effectiveness of the service.

Possibilities for the worship services will include the use of flowers or a branch of flowering shrub, for the worship center. For the second Sunday you may wish to use an open Bible and open hymn book in addition to flowers. The third Sunday should include the use of the picture "Christ and the Doctors" if you desire to follow the picture study as suggested. This same picture may be used on the fourth Sunday, or "Follow Me," by Curr. The last Sunday might be chosen through consultation with the group as to their choice of all that has been used during the month.

June 1

THEME: *My Father's World*

PRELUDE: "For the Beauty of the Earth"

CALL TO WORSHIP:

Leader: Come let us worship. O give thanks unto the Lord, call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him; talk ye of all his wondrous works. (Psalm 105:1, 2a)

Response: "With Happy Voices Ringing" (Group sings first verse)

INTRODUCTION TO THEME:

"He hath made all things beautiful in their time." In winter time God gave us the crackling frost which painted designs on our windows. He gave us the snow that fell into fluffy white heaps. He gave us the evergreens that poked their rich green heads above the whiteness of the snow. Today we will think of some of the beautiful things God has given us to enjoy at this time of the year. Now we see around us a different kind of loveliness. Many years ago there lived a man by the name of Ralph Waldo Emerson who saw more clearly than most of us the lovely things in God's world. He wrote a poem of thanksgiving to God for that beauty. May we listen to his words of thanksgiving now.

POEM: (May be read by a junior who has prepared it so that it is read well.)

For flowers that bloom about our feet;
For tender grass so fresh and sweet;
For song of bird and hum of bee;
For all things fair we hear and see,
Father in heaven, we thank thee!

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in heaven, we thank thee!

RALPH WALDO EMERSON¹

LEADER: A young minister who loved the fields, and wild flowers, and all the lovely things in God's world, wrote the hymn, "This Is My Father's World." Let us sing it now, and pretend that we are standing by his side, and can see the things he saw, "the rocks and trees, skies and seas," and can hear "the birds their carols raise."

HYMN: "This Is My Father's World"

FROM THE BIBLE: Psalm 148:1-5

LEADER: Another lovely hymn has been written to praise God for the beauty of his world. The person who wrote this hymn says, "None but He could form a world so full of loveliness." May we think as we sing of each bit of loveliness, of "the flowers as thick as stars at night," and "trees as tall as towers."

HYMN: "In Summer Fields"

FROM THE BIBLE: Song of Solomon 2:11, 12

CONVERSATION:

Guide the children in an expression of those things near at hand which they regard as beautiful. It may be a favorite flower or shrub, a nearby stream, a favorite garden spot. They may be guided to appreciate the beauty of some things they have not appreciated before. If flowers or a part of flowering shrub have been used as part of the worship center, the conversation may be turned to an appreciation of this particular bit of loveliness.

FROM THE BIBLE: Psalm 136:1-9

HYMN: "For the Beauty of the Earth"

PRAYER: We thank thee, our heavenly Father, for all the beauty of thy world. We thank thee for the flowers, the trees, the mountains. May we see thy loving kindness shown in each of these that give us joy. Help us, each one, to live so that our lives will be beautiful in thy sight.

OFFERING SENTENCE: "Bring an offering and come before him." "Whosoever is of a willing heart, let him bring it, the Lord's offering." (I Chronicles 16:29a; Exodus 35:5)

OFFERING RESPONSE: "Bless Thou the Gifts"

CLOSING WORDS: "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me." (Psalm 25:4, 5a)

June 8

THEME: *Singing Words*

PRELUDE: "Sabbath Prayer"

CALL TO WORSHIP:

Leader: Come, let us worship.

(Pause)

We come to worship thee
With softly spoken
Words of prayer.
With reverent songs
of praise
With hearts that listen
to thy Word.

Response: "With Happy Voices Ringing"

(Group sings first verse)

HYMN: "The Word of God"

INTRODUCTION TO THEME:

Today we will think of "singing words." What do you think of first when you hear those words? Music? There is a music of words, however, even when we do not put

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them to music. For many generations children have learned to love the Twenty-third Psalm. David, the king, wrote this Psalm. He wanted to find words to praise God, and these are the words he chose.

FROM THE BIBLE: Psalm 23 repeated in unison.

LEADER:

Kind words or sympathetic words are also words that sing. You are happy as you speak them, and they make the listener happy. When we speak to a lonely person, he is no longer lonely, for he knows we are his friends. When someone is afraid, we can help them to be courageous by speaking helpful words. Jesus spoke many singing words. We will listen to the Scripture as Luke has written it for us.

FROM THE BIBLE: Luke 12:27-32

LEADER:

In the book of Proverbs we find these words, "A word fitly spoken is like apples of gold in network of silver." Can you imagine just how lovely that would be? Don't you agree that it would be a delightful picture that we should never tire of looking upon? Words can make just such a lovely picture. You remember how Jesus once said, "I am the good shepherd." Clement of Alexandria, a man who lived just two hundred years after the time of Jesus, must have been thinking of these words when he wrote the words of this poem.

POEM: "Shepherd of Tender Youth"

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King,
We come thy Name to sing;
Hither our children bring
To sound thy praise.

CLEMENT OF ALEXANDRIA

These words said just exactly what many people wanted to say as they came to worship Jesus. They were liked so well that they were taught to the children of every generation, until at last they have come to us. Can you see the picture in these words? I like to think of mothers and fathers coming to praise Jesus, bringing their children with them to join in songs of praise to him.

HYMN: Songs have been written that help us to say "thank you," to say that we are joyful, songs that can be used as a prayer, songs that help us to remember things about Jesus, and that tell of following him. Do you know a thank you song? A prayer song? A song of praise? (Choose one of the favorite songs mentioned.)

PRAYER POEM:

Fain I would be as thou art,
Give me thine obedient heart;
Thou art pitiful and kind,
Let me have thy loving mind.

I shall then show forth thy praise,
Serve thee all my happy days;
Then the world shall always see
Christ, the holy child, in me.

CHARLES WESLEY

PRAYER RESPONSE: "Hear Our Prayer, O Lord"

OFFERING SENTENCE as before.

OFFERING RESPONSE as before.

CLOSING WORDS as above.

June 15

THEME: *Beauty in Pictures*

PRELUDE: "All Creatures of our God and King"

CALL TO WORSHIP:

Come let us worship.

* Altoona, Pennsylvania.

(Pause)

I will praise thee with my whole heart;
I will worship toward thy holy temple, and
praise thy name for thy lovingkindness
and thy truth.

Praise the Lord, for the Lord is good.
(Psalms 138:1a, 2; 135:3a)

HYMN: "O Worship the King"

INTRODUCTION TO THEME:

We all love pictures, for they give us a
great deal of pleasure and inspiration. As
we look at a picture it tells a story to us.
Pictures have been painted that help us to
see more loveliness than we have seen,
even as we looked at the object itself. Other
pictures have been painted of events that
happened, that help us to understand those
events even better than a story. Many pictures
have been painted of things about which
we read in our Bible. We will read about
such an event from our Bible, and then we
will think about the picture that was
painted.

FROM THE BIBLE: Luke 2:40-52

PICTURE INTERPRETATION: "Christ and the
Doctors"

Our picture is called "Christ and the
Doctors" by Johann Hofmann. Who are
the four men in the picture? Do you think
they agree with what Jesus is saying? What
is the book to which Jesus is pointing? Let
us think of what these men seem to be think-
ing as they listen to Jesus. One man is smil-
ing as though he does not understand how
the young boy can know these things. An-
other has a wondering look on his face. He
is amazed at the things Jesus has said, at
the wisdom of this boy Jesus. The other man
has a very earnest expression. He is anxious
to learn all that Jesus has to tell him, and
to talk with the boy and share his own
knowledge of the Scriptures. The man to
the left of Jesus seems to be studying his
face very thoughtfully. Perhaps as he listens
to Jesus talk, he is reminded of what the
Scriptures said about the coming of Jesus.

There is a hymn which speaks of Jesus
as a boy. Let us remember the face of the
boy Jesus here as we sing our hymn.

HYMN: "At Work Beside His Father's
Bench"

LEADER:

Though we cannot all travel to the far
places of the earth, we can see some of
the loveliest spots through the medium of
paintings. Artists from every nation have
painted pictures of the finest buildings, the
beautiful churches, the mountains and lakes
of grandeur and through their eyes we can
see these things.

CONVERSATION: Lead the group in thinking
of the subject of their favorite pictures,
and what particular bit of loveliness is
portrayed therein.

HYMN: "We Sing Our Praise"

OFFERING SENTENCE and RESPONSE as for
June 1.

CLOSING WORDS as for June 1.

June 22

THEME: *Beauty in Our Lives*

PRELUDE

CALL TO WORSHIP:

O come, let us worship.

O come, let us sing unto the Lord.

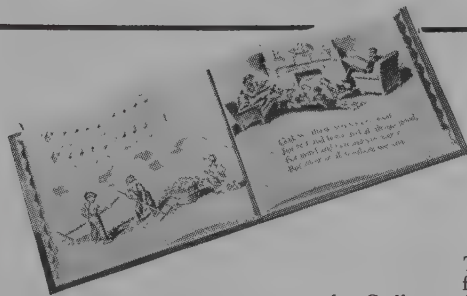
Let us come before his presence with
thanksgiving, and make a joyful noise
unto him with psalms.

For the Lord is a great God, and a great
King above all gods." (Psalm 95:1a, 2, 3)

HYMN: "Best of All the Things We Do"

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INTRODUCTION TO THEME:

We want to be as beautiful in God's sight as all the other things which he has created. He has shown us the way to live so that our lives will be lovely in his sight. If we keep the command which he has given us in these words, we can be sure that our lives will please him.

FROM THE BIBLE: Matthew 22:37-39

HYMN: "Growing Like Jesus"

LEADER:

"And Jesus increased in wisdom and stature, and in favour with God and man." We want to follow the example of Jesus in our lives, and grow as he did. He grew so that God said, "This is my beloved son, in whom I am well pleased." Our hymn tells us that Jesus was "obedient, happy, true."

We can be obedient by remembering and keeping the words of Jesus in our heart.

FROM THE BIBLE: Matthew 13:1-9

LEADER: Did you ever think of being happy as a command of God? He has told us how to be happy in the words of the sermon on the mount. The word blessed means "happy." To all the people who were gathered there that day to listen to his words, Jesus spoke these words of guidance.

FROM THE BIBLE: Matthew 5:1-12

LEADER: We must be true to Jesus, if we are to be the kind of Christians who are pleasing to him. Being true means keep-

ing his commands. Jesus said once, "Ye are my friends, if ye do whatsoever I command you."

LITANY: (May be prepared and given by a teacher and class.)

Leader: Teach us to follow thee more closely every day,

Response: *Father, we pray thee.*

Leader: Teach us to love thy word more dearly,

Response: *Father, we pray thee.*

Leader: Make us faithful in keeping all thy commands,

Response: *Father, we pray thee.*

Leader: Guide us in ways that are pleasing to thee,

Response: *Father, we pray thee.*

Leader: Give us seeing eyes, that find beauty everywhere,

Response: *Father, we pray thee.*

Leader: May we live each day, pleasing in thy sight,

Response: *Father, we pray thee.*

HYMN: "All That's Good, and Great, and True"

PRAYER: The Lord's Prayer (prayed in unison)

OFFERING SENTENCE AND RESPONSE as for June 1.

CLOSING WORDS as for June 1.

June 29

THEME: *All Things Beautiful*

PRELUDE: "Morning Hymn"

CALL TO WORSHIP:

All things praise thee, Lord Most High
Heaven and earth, and sea and sky,
All were for thy glory made,
That thy greatness, thus displayed,
Should all worship bring to thee;
All things praise thee: Lord, may we.

GEORGE W. CONDER

Response: "With Happy Voices Ringing"
(Group sing 1st verse)

HYMN: "Ever Faithful, Ever Sure"

INTRODUCTION TO THEME:

We have been thinking for a number of weeks about the lovely things God has given us. We have thought of the beauty of God's world, the beauty of singing words, the loveliness we find in music, the beauty we see in pictures. Sometimes we may find beauty in other things—loveliness that we do not recognize right away. Everything is beautiful

in God's sight, and if we look closely we can see the beauty too. We will sing a hymn which speaks of all things praising God.

HYMN: "All Things Praise Thee"

FROM THE BIBLE: Psalm 100

STORY

THE ROAD THAT BECAME BEAUTIFUL²

There was once a certain road leading from the country to the town. We came upon it first in late winter, with the snow melting on the ground, and thought how very plain and ugly it was. It was not a great highway, but a rather crooked little road, no very well kept, for not many people traveled that way.

But as the warmer weather came, and the snow had all gone, the road began to change. First of all, the grass at the side grew green, and, to our surprise, crowds of purple violets and trilliums appeared as the trees at the roadside began to put forth their leaves.

"Why," we said to one another, "it is not so ugly as we thought. No road could be uglier with trees and violets and trilliums growing along it."

Then some of the trees, wild plum and cherry, came out in blossom and the air was filled with fragrance. Families of robins and bluebirds, little yellow warblers and thrushes built their nests in the trees, and sang merrily all day long. As if that were not enough, the little gray cocoons began to open, and moths and butterflies, with many colored wings, fluttered in and out along the brown road.

It was so very beautiful now that we decided we must find someone with whom to share it. A letter to a great city brought out two small boys and their sister for a week-end holiday. They loved the out-of-doors, and had little chance to enjoy it in the crowded city.

Happy? They were so delighted with the little road that they could scarcely bear to leave it when their holiday was over. One of the children had taken many pictures of it with his camera. "Of course, the colors won't show," he said. "But we can look at the pictures and remember just how the brown road looked."

Then he added thoughtfully, "Our class is preparing the worship service in our church school next Sunday. Wouldn't it be lovely to have it all about the little brown road? We could sing that hymn about the flowers that live by the highway, and perhaps we might have a lantern slide made from one of the pictures." In planning for the service, he almost forgot his sorrow in leaving the little road.

The little road that had become so beautiful went on its quiet way. Many people who saw it gave thanks for its beauty, until it almost seemed as if the little road itself were trying to express its gratitude, too, for being the cause of so much happiness.

PRAYER:

Our heavenly Father, we thank thee for all the beautiful things thou hast given us to enjoy. Help us to remember that they are all gifts from thee. Help us to think only those thoughts, and to do only those deeds which will be beautiful in thy sight. Help us to be faithful in living in the way that Jesus taught.

PRAYER RESPONSE: "Hear Our Prayer, O Lord"

OFFERING SENTENCE AND RESPONSE as for June 1.

CLOSING WORDS as for June 1.

² From *Junior Worship Materials* by Nellie V. Burgess. Copyright 1930. Used by permission of the publisher, Abingdon-Cokesbury Press.

Intermediate Department

By Frances Nall*

THEME FOR JUNE: *Choices Jesus Made*

With summer and the vacation period, intermediates have more free time and more chance to choose what use they will make of their time and talents. Help them to see that not only as a boy but all through life Jesus had choices to make. Instead of stressing choices between good and bad, emphasize choices between good and best.

June 1

THEME: *Jesus Chooses—His Life Work*

PRELUDE: "We Would See Jesus"

CALL TO WORSHIP: Deuteronomy 6:6, 7

HYMN: "O Master Workman of the Race"

STORY: "Jesus Prepares for His Life Work"

The words read in our "Call to Worship" were God's commands to the Hebrew people, and from them each parent learned his duty as to the education of his children. In the home the children were taught the great stories of the past. These Jesus learned in his home at Nazareth. In addition to the religious teaching in the home, the children were sent to the synagogue school when they were six years old. The school day lasted from ten to three o'clock except during July and August, when school lasted only four hours each day. During the two hot months the teachers were not allowed to whip their pupils. In the schools which the boys (girls did not go to school in Palestine) attended from the time they were six until they were twelve or fourteen years of age, they learned the Scriptures (our Old Testament), and prayers to be used in their daily devotions.

When a boy finished the synagogue school he was considered a grown boy and went with the adults to the Passover in Jerusalem. This was as important an event in the life of a Hebrew boy as commencement is to us today. We shall now hear of Jesus' trip to Jerusalem when he was twelve.

SCRIPTURE: Luke 2:41-52. (This should be read by one of the intermediates from the Revised Standard Version of the New Testament.)

STORY (continued)

When a boy finished the synagogue school he usually started to work in his father's shop or on the farm, unless he wanted to be a rabbi. Then he was sent to the rabbinical school at Jerusalem for a thorough study of the law. When Jesus went to the Passover in Jerusalem, he made the choice of a life work, as we see by his reply to his mother, "How is it that you sought me? Did you not know that I must be in my Father's house?"¹

Jesus probably would have enjoyed staying in Jerusalem and studying at the Temple school with the great teachers of the country, but he knew that his family needed him at home. Again Jesus made the choice. But all the time he was working in the carpenter shop he was preparing to be a great teacher, for in his daily contacts with his family and people of the village he came to know and understand the needs and desires of men and women. Through his manual labor he built a strong body which was able to withstand the hardships of his later ministry. Through his walks in the hillsides and his

communion with his heavenly Father he came to know God's will for men, so that he could show people for all time what God is like.

Soon we shall be choosing our vocation. How can we best prepare for that vocation? How can we know God's plan for our lives?

HYMN: "Young and Radiant, He Is Standing"

PRAYER: Our Father, we thank thee for the life of Jesus who came to show us thy love for all men. Help us to follow thy will in choosing a vocation. May we be mindful of the needs of people, and how we can use the talents which are ours to further thy kingdom on earth. In Jesus' name, we pray. Amen.

OFFERING: For Christian education

RESPONSE: "We Give Thee But Thine Own"

BENEDICTION: "Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord." Amen.

June 8

THEME: *Jesus Chooses—to Honor Children*

PRELUDE: "O Father, Thou Who Givest All"

CALL TO WORSHIP: Psalm 9:1, 2

HYMN: "The Hidden Years at Nazareth"

MEDITATION:

THE MASTER'S TOUCH

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand;

Let not the music that is in us die!
Great Sculptor, hew and polish us, nor let,
Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!

Let there be naught unfinished, broken, marred;

Complete thy purpose, that we may become
Thy perfect image, O our God and Lord!

HORATIUS BONAR²

SCRIPTURE: Mark 10: 13-16

Leader: Jesus was very busy teaching and the adults were asking him many important questions when several parents brought their children to Jesus. The disciples, seeing these children and afraid they might disturb the adults who were talking with Jesus, tried to send the children away. But Jesus called to the disciples and asked that the children be brought to him. Not only did he bless the children but he suggested that all people must have the faith in him that the children had.

Jesus made a very important decision that day, for because of what he did then, Christians everywhere have considered children important. They have treated them with kindness, provided schools and church school classes for them. Suppose that Jesus had been too busy to bother with those children, how would our childhood have been different? How can we today honor the children in our neighborhood? The following story will tell us what two intermediates did for a child in their neighborhood.

STORY:

A SURPRISE FOR BETJE³

Elsa was the little eight-year-old girl who

had moved into the house across the street from fourteen-year-old Jean. Elsa had come from Holland and she wore queer foreign clothes. But what surprised Jean was to see a doll dressed in the same queer way.

"I know why Elsa wears such funny clothes," Jean told her friend, Mary. "All the little girls in Holland dress that way, and Elsa's mother has not had time yet to make new dresses that are like American dresses."

"But the doll," Mary was as puzzled as Jean.

A few days later Jean told Mary that Elsa played with her doll so much for she was lonesome. The two girls wondered what they could do to show her how friendly the people in America are. Mary suggested that they make some new clothes for Elsa's doll, Betje. The girls stopped Elsa one day as she was carrying Betje and looked at the doll very carefully to see how the clothes were made. They then hurried home and from their mothers' scrap bags got enough material for clothes for the Dutch doll.

When the dress was finished they proudly took it across the street and told Elsa that they had a surprise for the doll, Betje. They gave her the dress with the blue scallops and the pointed Dutch cap. Elsa was very pleased. Then she showed them the new dress that her mother was making for her. She proudly pointed to the pockets and collar and said that it was an American dress. Jean and Mary then wished they had made the doll dress American style too. But Elsa shook her head. "No," she smiled, "Betje, *mijn eigen popje*, will be a Dutch doll always. But I," Elsa said proudly, "I—want to be an American like you."

LEADER:

In what other ways can Mary and Jean show Elsa what it means to be an American? How can we help the children in our neighborhood have a good time this summer? How can we help them to be better citizens? How can we help them to know what it means to be a Christian? How were Mary and Jean following Jesus' example as given in our Scripture today? How can we honor children?

OFFERING: For children around the world.

RESPONSE (solo): "We Bless Thee, Lord."

BENEDICTION: Dear Father, we thank thee for the life of Jesus, and help us this week to follow his example in honoring children. Amen.

June 15

THEME: *Jesus Chooses—to Talk to His Heavenly Father*

PRELUDE: "Still, Still with Thee"

HYMN: "O Worship the King, All-Glorious Above"

SCRIPTURE AND TALK:

Jesus had to make the choice many, many times during his life, whether to keep on preaching and healing people or to go alone into the mountain and talk to his Heavenly Father, as we read in Matthew 14: 22-23:

"Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone."¹

and in Luke 6:12-13:

"In these days he went out into the hills to pray; and all night he continued in prayer to God. And when it was day, he called his disciples, and chose from them twelve."²

Why did Jesus feel the need to talk to his Heavenly Father? Just as we today honor our earthly fathers, and like to talk with them because we love and respect them, so Jesus felt the need to talk to his heavenly Father

¹ In Revised Standard Version of the New Testament.

² From The Epworth Herald, February 21, 1931.

³ By Ina E. Lindsley. From Religious Press Committee, New York.

* Staff consultant on church school curriculum, First Methodist Church, Evanston, Illinois.

to get strength and guidance in making his great decisions.

What should we say when we talk to our Heavenly Father? Jesus gives us a few ideas of how to pray, as recorded in Matthew 5:44:

"But I say to you, Love your enemies and pray for those who persecute you."¹

and in James 5:16:

"Pray for one another."

One of Jesus' disciples asked Jesus to teach him to pray. This was Jesus' answer, as given in Luke 11:1-4:

"He was praying in a certain place, and when he ceased, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.' And he said to them. 'When you pray, say: Father, hallowed be thy name. Thy kingdom come. Give us each day our daily bread; and forgive us our sins, for we ourselves forgive every one

who is indebted to us; and lead us not into temptation'.²"

In this pattern of prayer, which we also find recorded in Matthew 6:9-13, we find six parts of the prayer. As we pray this prayer which Jesus gave us, after each section, may we join with the choir in singing a hymn which explains the meaning of each section of the prayer.

LITANY AND SONGS:

Group: Our Father, who art in heaven:

Choir: "O Gracious Father of Mankind"

Group: Hallowed by thy name, thy kingdom come, thy will be done, on earth as it is in heaven.

Choir (or solo): "Father Eternal, Ruler of Creation"

Group: Give us this day our daily bread.

Choir: "The Summer Days Are Come Again"

Group: And forgive us our debts, as we forgive our debtors.

Choir and Group: "Dear Lord and Father of Mankind"

Group: And lead us not in temptation, but deliver us from evil..

Poem (to be read):

God of our boyhood, whom we yield
The tribute of our youthful praise,
Upon the well contested field,
And 'mid the glory of these days,
God of our youth, be with us yet,
Lest we forget, lest we forget.

Sturdy of limb, with bounding health,
Eager to play the hero's part,
Grant to us each the greater wealth—
An undefiled and loyal heart,
God of our youth, be Thou our might,
To do the right, to do the right.

Group: For thine is the kingdom, and the power, and the glory, forever. Amen.

Choir and Group: "Spirit of God, Descend upon My Heart"

OFFERING

PRAYER HYMN: "When Thy Heart, with Joy O'erflowing"

BENEDICTION: Dear Father, we thank thee for the example of thy Son, Jesus Christ, who taught us how to pray. Help us to gain this power through prayer, which Jesus had. For Jesus' sake. Amen.

June 22

THEME: *Jesus Chooses—Friends Who Are Different*

CALL TO WORSHIP: "The Lord Is in His Holy Temple"

HYMN: "O Son of Man, Our Hero"

SCRIPTURE: Matthew 9:9-13; Luke 19:1-10.

RESPONSE:

Thy word have I hid in my heart that I might not sin against thee.

Blessed art thou, O Lord:
teach me thy statutes. Amen.³

TALK:

BOXCAR NUMBER 9⁴

Ted and George were hurrying to the athletic field for track practice so they took the short cut across the railroad tracks.

"Look," shouted Ted. "Isn't that Boxcar Number 9?"

"It is," yelled back George above the din of the switching engines, as they saw the black haired Mexican boy jumping over stacks of orange crates.

Manuel Serrano was a new student at Jefferson Junior High. When the teacher asked him for his address he replied, "Box-

car Number 9." At this all the students laughed and immediately attached that nickname to him.

"Did you see the way he can hurdle those crates?" asked George with admiration. "He should be on our track team, to run the hurdle race at the meet."

"But the coach would not put anyone in Max Thornton's place," said Ted, knowingly, of the richest boy in town.

By the time the boys had reached the athletic field, practice had begun, so Boxcar Number 9 was forgotten. As Max was jumping the highest hurdle he caught his foot and came down in a heap on a twisted ankle. The coach taped it up tightly and told Max to report for practice on Monday.

But on Monday Max's ankle was twice its normal size. The coach was worried, for the track meet was the following Saturday and if Jefferson Junior-High did not win the hurdle race, he knew they could never win the track meet. He asked the boys for suggestions. Immediately George remembered about Boxcar Number 9 and told the coach about him.

"Get him immediately," demanded the coach. So Ted and George raced down to the tracks, and found Boxcar Number 9 hurdling over three orange crates instead of two as on the previous week. The boys told him of the coach's request and the three boys raced up the hill to the athletic field.

Needless to say, the track meet was a gala affair with the bleachers filled to capacity with fans from the various junior-high schools. The meet was a close one between Jefferson and Slayton. They were tied for first place, when it was time for the hurdle race, Jefferson fans did not give their contestant, Boxcar Number 9, too enthusiastic a send-off. At first the Mexican lad fell behind and it looked as if Jefferson would come in last. But gradually, in the last round, Boxcar Number 9 kept gaining on one, then two, and finally passed all the runners but Slayton. Now the Jefferson fans were yelling wildly for "Manny," the new name the cheerleaders chose for Boxcar Number 9. The cheering seemed to give him new life and just before the line was reached Manuel Serrano, the Mexican lad, passed the Slayton man and won for Jefferson.

In a matter of minutes Manuel was being carried off the field on the shoulders of the boys from Jefferson. And for the first time since Manuel came to the United States he realized that what you can do is more important than where you live.

LITANY:

Leader: For the joy of human friendship,
Group: We thank thee, O Father.

Leader: For the help which our friends give
us which helps us to do our best,
Group: We thank thee, O Father.

Leader: That we may always be thoughtful
of others, showing them the same kindnesses
we would like to receive,
All: We pray thee, O Father.

BENEDICTION: "Ere We Part, O God Our Father"

June 29

THEME: *Jesus Chooses—to Help All Peoples*

PRELUDE: "God of the Nations, Who From Dawn"

PLEDGE TO THE FLAGS:

I pledge allegiance to the flag of the United States of America, and to the republic for which it stands; one nation, indivisible, with liberty and justice for all.

I pledge allegiance to the Christian flag and to the Savior for whose kingdom it stands; one brotherhood, uniting all mankind in service and love.



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International Journal of Religious Education

⁴ Author unknown; from The Church School Hymnal for Youth, Westminster Press, 1929.

⁵ Set to music as "Response after Reading the Scriptures" in the Church School Hymnal for Youth, Westminster Press.

HYMN: "God of Our Fathers, Whose Almighty Hand"

SCRIPTURE: Acts 17:26; Micah 4:1-5

STORY: "It Happened on July Fourth"

Knut had just flown across the Atlantic to visit his uncle and had landed in New York City on the Fourth of July. Knut was not prepared for the huge parade with its floats, long lines of marching boys and girls, carrying red, white and blue flags, blowing horns or beating on drums. "What does all this mean?" asked Knut of his Uncle Herb.

As Knut stood in the hot sun watching the colorful parade, his uncle explained the meaning of Independence Day. He said, "The Declaration of Independence, signed on July 4, 1776, gave birth to freedom and equality in the United States of America. That Declaration says that all men are created equal. Those are mighty important words. All Americans remember them on Independence Day."

⁶ From "It Could Only Happen on July Fourth" by Dr. Maeanna Cheserton-Mangle, New York.

Senior and Young People's Departments

By Henrietta Thompson*

THEME FOR JUNE: *We Christians*

For the Leader

Two of the letters Paul wrote to the Christians in Corinth have been preserved for us. The first of these letters was a severely critical one concerning the life of the Christians and the church. In the second of these letters, however, Paul is complimenting the Christians on the way in which they took his criticism; he is thanking them for the type of Christians they are. It is from the second of these letters that our themes for the month are taken. Names by which Paul calls Christians are chosen. It would be fine if the young people could read Second Corinthians during the month to search for these names and their meaning.

Try to have on hand for these programs the New Testament as translated in the Revised Standard Version, the one by Moffatt, and the one by Weymouth.

June 1

THEME: *Christians, a Fragrance of Christ*

WORSHIP CENTER: This program above all others should require preparation of the room for the sake of beauty. Be sure to have a beautiful flower arrangement at the front.

PRELUDE: Recording of the part of Beethoven's Ninth Symphony containing the "Ode to Joy," (fourth movement).

CALL TO WORSHIP: II Corinthians 2:14-16 (Weymouth's translation)

HYMN: "Angel Voices, Ever Singing"

LEADER: In the time of the ancient Hebrew worship, a very real part of this worship was the burning of incense to God as a

"See that Boy Scout over there? His skin is brown and mine is white, but he is just as much an American as I am. Probably longer, at that. For his ancestors possibly came over here two or three hundred years ago, and my father came here about fifty years ago. Here, everybody is different. The first people to live here had red skins; now there are folks with white, brown, and yellow faces. They all worship God in different ways, too. See that steeple? That's a cathedral where Catholics pray. And if you look across the street, you'll see a church where Protestants go. Up this other way you'll see a synagogue where the Jews worship. Even though we all worship him in different ways, God loves us all. He created us equal, you see—like the Declaration of Independence says. And God understands all our prayers, no matter in what accent they're given."

HYMN: "O Beautiful, My Country"

OFFERING: To help in the Americanization of foreigners

BENEDICTION: Last stanza of "My Country, 'Tis of Thee"

symbol of the thought and prayer of man ascending to heaven. Let us look for a few minutes at this custom.

FRAGRANCE IN ANCIENT WORSHIP:

First Speaker: Incense used in worship of the Hebrews was made of costly frankincense and other ingredients, which, when burned, gave off a perfume. The altar of incense was a beautiful object overlaid with gold and placed in the holy place of the tabernacle. Here the high priest burned incense each morning. (Read Exodus 30:1, 3, 6-8.)

Second Speaker: On the day of atonement, the priest was to bring incense in a censer into the holy of holies, so that the smoke might perfume the mercy seat of the ark. (Read Leviticus 16:11-13.)

First Speaker: The writer of Psalm 141 desired that his prayers might be as incense. (Read Psalm 141:2.)

LEADER: But the burning of incense today is a part of our worship. Paul called the Christians in Corinth "a sweet savor of Christ unto God," or as Weymouth puts it, "a fragrance of Christ." What can Paul mean? Is there a sense in which Christians are to the world a refreshing, sweetening influence? Paul says there is a fragrance to the knowledge of Christ; there is a changed quality of life. (Read II Corinthians 2:14, R. S. V.)

FRAGRANCE OF LIFE TODAY:

First Speaker: After a beautiful snow had fallen last winter, I met coming up the street a boy whom I thought at first to be drunk. On a closer look, I saw that he was crippled and walked with great difficulty through the new drifts which had not yet been cleared. I thought of how fortunate I was to have two good legs. As I passed, I heard him singing softly to himself, "For the beauty of the earth," and I knew he was a Christian! He had a sweetness of life, a fragrance about his spirit, that he could easily have missed without Christ. And he had added to my thoughts of God that day by his singing.

Second Speaker: I climbed a mountain once in the early summer and saw there the new flowers blooming far from man's eye. The thought occurred to me that perhaps they were there for the glory of God. Perhaps men did not worship him enough; the world

had to take up the song. I wondered what men who did not believe in God thought of nature: beautiful—yes, but no more. To me, a Christian, life had much more meaning because I believed.

First Speaker: I was talking with a worker in a government hospital. She told me of her experiences with amputee cases there following the war. Two boys in the same ward had completely different attitudes: one, embittered, believed that the world was without a God who cared for men, thought that his sacrifice was in vain. The other, a Christian, had a different quality and attitude. He thought of God as still ruling, but of the world as a wayward child, very, very slowly growing better. There was a calmness and a determination in his life which spoke to others of God.

Second Speaker: To me this fragrance, this quality of life in Christ of which Paul spoke, is not "skin-deep beauty" but an inward thing, possessed by those who serve Christ.

I who love beauty in the open valleys,
Tintings of sunset, and the swallows' flight,
Must breathe the air of squalid city alleys,
Shut from the cool caresses of the night,
Wistful of fragrance where the springtime dallies,
Sharing with sordid souls a city's blight.

He too loved beauty, but a city drew Him.
Flowers He found in little children's eyes;
Something of grace in lepers stumbling to Him;

Fragrance from spikenard spilt in sweet surprise;

Joy in forgiving men at last who slew Him;
Courage in service, hope in sacrifice.

—E. McNEILL POTTEAT, JR.¹

PRAYER: (That we may find through communion with God and service for him, the quality of life which Christians should possess; that we may carry a freshness and fragrance of Christ with us everywhere.)
CLOSING HYMN: "Jesus Shall Reign Where'er the Sun," verses 2, 4, 5.

June 8

THEME: *Christians, Letters from Christ*

WORSHIP CENTER: If you have someone in your group who can make neat posters, ask him to make a very large letter for you to put before the group. The wording on the letter might read: "Dear People of the World, I want to give to you a message from Christ. He has asked me to tell you of him in all my words and deeds. (signed:) A modern young person."

PRELUDE: *Angel's Story* ("O Jesus, I Have Promised")

CHORAL CALL TO WORSHIP:² Second stanza of "Breathe on Me, Breath of God."

PRAYER: For God's presence and the Holy Spirit's guidance during the program.

HYMN: "O Jesus, I Have Promised"

STORY: "A Human Letter"

When I was in the sixth grade, the members of my class took the name of some boy in a foreign country to whom to write. I chose a boy in the Philippine Islands; why, I do not remember. The correspondence begun then was kept up; pictures were sent; books were exchanged. We became acquainted.

Then the war began. My brother was old enough to be in the army and was sent, of all places, to the Philippines. I mailed my

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² May be sung by a quartet or as a solo. If this is not possible, have the pianist play softly as the leader reads the words.

friend's address to him so that they might become acquainted.

My brother is back now, and I have been amazed at the difference that personal acquaintance of him and my friend has made in the tone of our letters. My friend has met my brother, and now I know someone who has actually *seen* him! My brother's telling me about my friend is really a type of personalized letter from the boy in the Philippines.

SCRIPTURE: The great traveling missionary, Paul, had to do much of his work through letters. With travel so difficult in his day, he had to write to the churches he had established when he could not return soon to the town. It is natural that the figure of speech of Christians being "letters from God to the world" should occur to Paul. Listen to what he says to the Corinthians: (Read II Corinthians 3:1-3.)

MEDITATION:

As you write to the world for God, how careful are you what goes into your letter? (Pause)

Letters from God ought to be outwardly

neat and attractive to show that we know of a God who loves cleanliness and neatness. . . (Pause)

Letters from God ought to tell the world something worthwhile. Are you afraid to write about the most important thing, Christ and his meaning for life, for fear you might be quoted? (Pause)

Letters from God should contain only the best wording. What about the language you use? (Pause)

O Father, we thank thee for the opportunity to witness for thee each day through our words and deeds. May we represent thee truly to the world.

CHORAL RESPONSE:² (closing the meditation): Stanza one of "Breathe on Me, Breath of God"

HYMN: "Now in the Days of Youth"

PRAYER:

"Let me then put back into Thine hand all that Thou hast given me, rededicating to Thy service all the powers of my mind and body, all my worldly goods, all my influence with other men. All these, O Father, are Thine to use as Thou wilt. All these are Thine, O Christ. All these are Thine, O Holy Spirit. Speak Thou in my words today, think in my thoughts, and work in all my deeds. And seeing that it is Thy gracious will to make use even of such weak human instruments in the fulfillment of Thy mighty purpose for the world, let my life today be the channel through which some little portion of Thy divine love and pity may reach the lives that are nearest to my own.

—JOHN BAILLIE³

CHORAL RESPONSE:² Stanza 3 of "Breathe on Me, Breath of God"

June 15

THEME: *Christians, Servants of a New Covenant*

WORSHIP CENTER: A picture of Christ teaching on the mount.

PRELUDE: *St. Margaret* ("O Love That Wilt Not Let Me Go")

CALL TO WORSHIP: I Corinthians 13:1-8a (Moffatt's Translation)

HYMN: "Love Divine, All Loves Excelling"

LEADER: Paul calls the Christians in Corinth "servants of a new Covenant." (Read II Corinthians 3:4-6, Weymouth.) This new Covenant is the rule not of law, but of love. What does he mean that Christians are the "servants of love"? Let us look at a few examples.

DRAMATIC DIALOGUE:

(A girl comes to the platform and takes her seat at a table prepared before the program. She leans on the table, reading the Bible and hearing the words of Christ each time the boy speaks.)

Boy's Voice (from off-stage or back of the room): Matthew 5:17-20.

Girl (on the stage, looking up as she speaks): That sounds as if Jesus were talking about the difference in what religion means before and since his coming to earth. He showed us that a right relationship with God came not through sacrifices offered on an altar, but through himself sacrificed for us; that what God requires now is not religious piety of works, but a right heart.

Boy's Voice (from off-stage or back of the room): Matthew 5:21-24.

Girl (on stage, looking up as she speaks): To think how angry I was with Sue yesterday, and over such a little thing! Does Christ mean that I cannot really worship until I ask her to forgive me and be my friend again? That would take real character to admit I was wrong! Who says Christianity's easy?

³From *Diary of Private Prayer*.

Boy's Voice: Matthew 5:38-46

Girl: That's the hardest yet! I wonder how Jane's family feels about those verses, since her brother was killed in the war? Christ doesn't say that we are just not to harm those people, either. We are to actually love them and pray for them!

I read a story the other day about the way the Netherlands are making a much better recovery than most of the European countries. In fact, the Dutch people feel that they are so much better off than most of the other nations in Europe—that they are rerouting relief ships that come to them. The thing that interested me most that they are routing the ships to—of all places—Germany! Surely these people whose dikes were broken and whose lands were flooded have caught the meaning of Jesus' words.

(Girl leaves platform.)

PRAYER:

O God of love, I thank thee for thy great love to me. In the face of the love of Christ, I would bow to dedicate myself to becoming more loving to thee and to all men. Help me as a Christian to truly be a servant of the new covenant, the covenant of love, forgiveness, and service to others.

"O God, I love Thee—

who Thyself art love:

who in love didst create me and in love dost still preserve me;

who didst so love me as to send Thy Son to suffer and to die that I might live with Thee:

who hast commanded me to show my love to Thee by loving my neighbour for Thy sake.

"Help Thou mine unbelief, O God, give me greater patience in my hope, and make me more constant in my love."

—JOHN BAILLIE³

HYMN: "O Love That Wilt Not Let Me Go"

CLOSING PRAYER: Ephesians 3:14-19

CHORAL RESPONSE:² First Stanza of "O Love That Wilt Not Let Me Go"

June 22

THEME: *Christians, Ambassadors for Christ*
PRELUDE: *Germany* ("Where Cross the Crowded Ways of Life")

CALL TO WORSHIP: Psalm 133:1, 3

HYMN: "O God of Earth and Altar"

LEADER: Ambassadors are men of particular talents, chosen to represent their nation in a foreign land, to keep peaceful relations between the two countries. Paul calls Christians "ambassadors for Christ." We who have found a personal relationship with God through Christ are appointed by him as ambassadors to bring reconciliation to men. (Read II Corinthians 5:20-21.)

Let us think together of places in the lives of people today where Christians need to be ambassadors, where they need to bring reconciliation.

THE WORLD'S NEED FOR AMBASSADORS: (Each person who participates will stand to speak without announcement from where he is sitting.)

First Girl: The most obvious field is that of relationships between nations. Some Christians influence is being felt there today by real ambassadors for Christ. One who comes to mind is John Foster Dulles, a Christian lawyer, who is representing the United States in the United Nations. Mr. Dulles is also a member of the Federal Council's Commission on a Just and Durable Peace. Christ needs more men dedicated to him to be ambassadors in international relations. Only his spirit will ever bring lasting peace.

First Boy: What about the labor situation? I heard one minister speak the other day who

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had been acting as an arbitrator for several years. He was fully convinced that only ambassadors with Christ's spirit would be able to bring any effective reconciliation to the situation. Why do not more Christian people go into this field as a profession?

Second Girl: These things are out of our reach right now. What about something closer to us all, such as our homes. In how many, I wonder, is there unhappiness? In how many is Christ's influence needed? We can be ambassadors for him as we bring peace to more or less serious differences within homes. The ever-increasing divorce rate is challenge enough to Christians to be true ambassadors.

Second Boy: My mind was taking me, too, to my own group of personal friends and associates. Think of how a Christian should be the one always keeping peace within the group. Yet how many of us are really the trouble makers, the ones who are hard to get along with, the ones who talk about others in a detrimental way? Here is where I can start bringing reconciliation and peace; here is where I can be an ambassador for Christ.

CHORAL RESPONSE: First stanza of "Where Cross the Crowded Ways of Life"

HYMN STORY:

AMONG THESE RESTLESS THRONGS ABIDE

The stumps of his legs were fixed to a wooden platform mounted on roller skate wheels. In his hands were two wooden blocks with holes chiseled in for finger grips. On his face was a strange expression of joy tinged with disappointment. The pencil that is being used to write this sketch was taken in exchange for a dime dropped into his cap on his lap. The subway train stopped, and our unknown friend scooted out the door and remained in readiness to board the next train.

We moved on, wondering who he was and what he believed.

Dressed in a dirty blue dress, she was lying face downward on the sidewalk in the heart of the theater district at ten o'clock in the morning. Soon she arose and made a feeble effort to steady herself. Then, with jerky step and trembling arm, she miraculously dodged trucks and taxis, crossed the street and meandered down the sidewalk on the opposite side. The doorman at the nearby hotel said that the woman, in a few weeks, had squandered considerable wealth and had sunk into utter degradation. Most people laughed at her. Some shuddered! No one helped!

Multiply these scenes by the thousands, some more sorrowful, and yet many happy ones, and you have the background for this moving hymn of the social gospel, "Where Cross the Crowded Ways of Life."

Its author, Dr. Frank Mason North, was born in New York City in 1850 and grew up with an intimate acquaintance with the life of the city. The joy and the grief, the generosity and greed of its teeming millions, were very familiar to him. He had seen the city spreading out and bringing untold wealth to some and miserable poverty to others, and was moved to engage in Christian service.

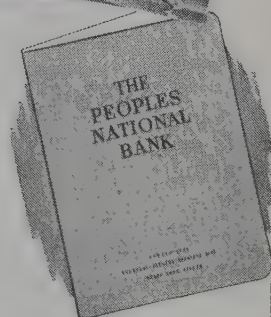
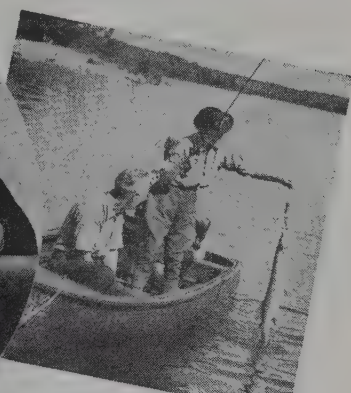
—P. H. Lortz⁴

HYMN: "Where Cross the Crowded Ways of Life," stanzas 2-6

SILENT PRAYER: That we may become real ambassadors for Christ to bring his peace and love to all men.

CHORAL BENEDICTION: "May the Grace of Christ our Saviour"

⁴ From *The Altar Hour*. Copyright the Bethany Press. Used by permission.



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THEME: *Christians, Temples of the Living God*

CALL TO WORSHIP: (To be sung, if possible.
Tune: *Picardy*)

Let all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly minded,
For with blessing in His hand,
God within His temple dwelleth,
Our full homage doth demand.

—LITURGY OF ST. JAMES

LEADER: Romans 12:1, 2

HYMN: "Father, Lead Me Day by Day"

SCRIPTURE: I have been in many churches, sometimes my own, where everything has not been just in place and clean. I begin to wonder how Christians can claim that this is the house of God, and yet not keep it cleaner? Paul says that Christians are the temple of the living God. Listen to what he says to the Corinthians. (Read II Corinthians 6:14—7:1.)

LEADER: If we are the temples of the living God, should not we make every effort to do what Paul says and cleanse our body and spirit for Christ?

TALK:

CLEANLINESS

1. *Cleanliness of the body.* This is probably most often thought of in connection with cleanliness, and it is undoubtedly necessary for one's own self-respect and general health. It's a matter of "keeping yourself out of bed," as I heard one fellow put it.

2. *Cleanliness of things around you.* Sometimes, as I watch the boys and girls throw paper and other rubbish about in the halls at school, I wonder if they do the same at home. It seems to me that the ability to keep one's room at home and one's locker at school clean, and to do one's part to keep the school building in general clean, is a part of cleanliness that is next to godliness.

3. *Cleanliness of character.* The best test of a person's character is what he does in secret, when he thinks no one will find it out. Another test is to apply the Golden Rule; for, after all, much of life is just playing the game according to the rules, whether it is football or everyday activities.

4. *Cleanliness of speech.* More than anything else, the use of profanity shows that you don't know how to express yourself in correct English. Therefore, the next time you swear remember you are lowering yourself in the eyes of others.

I think we should all check ourselves on these types of cleanliness so that, if we are unclean along one or more of these lines, we can cleanse ourselves and thus improve that much toward being better Christians.

—CLARK R. GILBERT⁵

SENTENCE PRAYERS (by people asked previously to pray that we might develop the habits of:)

Thinking of our bodies and spirits as God's temple;

Being clean in our bodily habits;

Being clean in our handling of things around us;

Being clean in our character;

Being clean in our speech.

HYMN: "Take My Life, and Let It Be"

BENEDICTION: "Create in me a clean heart, O God; and renew a right spirit within me." Amen.

and they were filled with a new joy and with increased zeal to preach the Gospel to all peoples. Pentecost is the birthday of the Christian Church. And in the beginning the Church was a small company of believers, sharing everything in common, worshipping in the Temple and taking the Lord's Supper in one another's homes. And the setting was the city of Jerusalem.

But the Church was never intended for only a few nor was it to be confined to one place. The teaching of Jesus that God is the Father of all men, and that every individual has worth and value in his eyes spread all around the Mediterranean Sea.

This early spread of the Gospel was partly due to missionaries, the chief of whom was Paul. As a loyal Jew he had persecuted the Christians but on the Damascus Road Christ came to him and he carried the light (*Paul approaches from right side to chancel and lights his taper from Christ's tall candle*) for twenty years across Asia Minor, in Greece and finally in Rome. He was stoned, and shipwrecked, imprisoned and finally put to death but always he rejoiced that God counted him worthy to suffer for Christ's sake.

PAUL: "I have learned, in whatsoever state I am, therein to be content. I can do all things in him that strengthened me. I have fought a good fight, I have finished my course, I have kept the faith." (*With taper, lights the second candle and retires to seat next to Peter behind altar.*)

SECOND READER: For three hundred years persecutions ran from one end of the Roman empire to the other. This came to an end when Constantine became Emperor. Let him tell his story.

CONSTANTINE: (*Approaches chancel from right side, carrying the Christian flag and a taper. Lights his taper from Christ's tall candle.*) "I was not always a Christian. But one day as I was marching toward Rome I saw at sunset a cross of light above the sun with these words, 'By this sign conquer.' It was an omen! So I decided to serve the Christian's God and place the Cross upon my standard. Wherever I can carry that sign, I promised, persecutions shall cease and Christianity shall have a chance to mould the Roman world." (*Lights the third candle on the altar and retires to seat next to Paul behind altar.*)

FIRST READER: During the fifth century the barbarians conquered Rome. Then in her dark hour St. Augustine of Hippo came to the defense of Christianity through his book, "The City of God." (*St. Augustine approaches chancel from right side. Lights his taper from Christ's tall candle.*)

ST. AUGUSTINE: "No earthly city should be expected to last forever. Only the City of God. This 'City of God' is the Church, its membership belongs to the Lord and whether empires stand or fall the Spirit of Christ will endure forever." (*Lights the fourth candle on the altar*) "Thou hast made us for thyself and our hearts are restless till they find their rest in thee." (*Retires to seat next to Constantine behind altar.*)

SECOND READER: But the Church of Christ

did not spread only through the lives of missionaries and kings. Humble people who lived fine lives and gave up worldly honors and goods furnished an example of Christian living which in time bore fruit in the lives of others.

One of the truest Christians of any age was Francis of Assisi. (*He approaches chancel from right side and lights his taper from Christ's tall candle.*) He thought of himself as a little brother of the poor and a brother, too, of every living thing. In his connection we always think of the first Christmas creche and his beautiful nature hymn, "Canticle to the Sun." (*St. Francis stands with arms outstretched during singing of first verse. Then he lights the fifth candle and retires to seat next to St. Augustine behind altar.*)

HYMN: "Canticle to the Sun," by Adult and Youth Choirs.

FIRST READER: The sixteenth century is full of startling and important events. (*Luther approaches chancel from right side.*) The Reformation began in Germany when Luther nailed his ninety-five theses to the door of the Castle Church in Wittenberg. (*Luther lights his taper from Christ's tall candle.*) For this he was branded as a heretic and eventually was excommunicated from the Catholic Church.

His favorite scripture passage was from Paul's Epistle to the Romans, "The just shall live by faith." To him we owe that wonderful hymn based on the 46th Psalm "A Mighty Fortress is Our God." And wherever little children sing the Christmas carols they sing Martin Luther's Cradle Hymn, "Away in a Manger."

While he was in hiding in the castle of the Wartburg he translated the Bible in German. When he ran the risk of going home the Emperor Charles V. was so busy fighting the Turks, the French and the Pope that Luther was free to start the Lutheran Church.

When he was summoned to appear before the Council of Worms to retract his writing and his teachings he answered:

LUTHER: "Unless I am shown out of the Bible to be wrong I neither can nor will take back anything. My conscience is a captive to the Bible and I cannot go against conscience. God help me! Amen." (*Lights the sixth candle and retires to seat next to St. Francis behind altar.*)

(If desired, the following episode relating to Calvin may be omitted.)

SECOND READER: When Protestantism was being persecuted in France under Francis the First, in the early part of the sixteenth century, a young man, John Calvin, by name, fled from Paris and after some wanderings found refuge in Geneva, a French-speaking city in what is now Switzerland. Here he became a "professor of sacred learning to the Church in Geneva" and lectured in St. Peters. (*Calvin approaches chancel from right side and lights his taper from Christ's tall candle.*)

But, like Luther, his main idea was the reformation of the Catholic Church. He wished to restore to the Church the core of the religious life of the first three centuries.

⁵ From *Devotions for Youth*. Association Press. Used by permission.

He wrote the handbook of his generation, "The Institutes of the Christian Religion," and under his intellectual and spiritual leadership the Reformed Church had its origin.

JOHN CALVIN: (*Lights seventh candle with his taper*) "If God be for us, who can be against us?" (*Retires to seat next to Luther behind altar.*)

(*Here may be added founders of the great denominations, as mentioned in the Introduction above.*)

Into the Future

(This report of class study and discussion was given by two members of the girls' senior high class.)

FIRST SPEAKER: (*Carrying an unlighted candle*) The first Sunday school was organized in England in 1780 by Robert Raikes. Its purpose was to take the very poor, children off the streets and give them religious and moral instruction. They were taught to read in order that they might read the Bible. The idea spread quickly and soon there were Sunday schools on both sides of the Atlantic. By 1914 the Sunday schools of the United States had an enrollment of about fifteen and a half million pupils. Today we represent this great army of Christian youth. We take our light from the torch of Christ; (*Lights her candle from Christ's tall candle.*) We share, through our offering, (*places envelope on altar*) the work of our missionaries all over the world; and we go forward to try to live Christ's Gospel wherever we may be.

SECOND SPEAKER: (*Carrying an unlighted candle*) Yes, that is what we must do.

Gandhi, when asked how best to build Christianity into India replied, "Put into practice the teachings of Christ in all their rugged simplicity, without adulterating them." The world is sick unto death, not because Jesus' way has failed, but because it has never been really tried by enough people. We speak of the simplicity of Jesus, but his way of life, in the world as it is, is not a simple matter. To take Jesus seriously is a very disturbing thing. If each member of Christ's Church, and that includes you and me, in every sphere of life would say, "What do I think Jesus would do in just this situation" and then did it, what a world we would have! What a power the Church would be! Persons so acting! "Impossible!" you say. Not easy, but how challenging! How cleansing! Even in failure the attempt would be glorious! Jesus asks us to "Seek first the Kingdom of Heaven." Heaven would be a world where man loved God with all his heart and soul and mind and his neighbor as himself. Impossible! Nothing is impossible with God. He would be working through us. In our class we believe it is the duty and responsibility of each member of His church to place this endeavor before any other in life.

The purpose of the church, wherever it speaks or acts, is to lead men where they may look into the face of God. Because of a deep sense of gratitude for what has been passed on to us we feel a great responsibility to add our contribution as we carry the torch

and prepare to pass it on to others. This we shall attempt to offer as our gift: to dare to live so that our lives may be highways for God; that where we touch life, glimpses of his face may be seen. (*Lights her candle from Christ's tall candle and holds it.*)

As the second speaker lights her candle, six girls from the junior and intermediate departments dressed in Dutch, East Indian, American Indian, French, Chinese and Russian costumes (or other nationalities as preferred,) and carrying unlighted candles, take their places on chancel at either side of the altar, three on the left, and three on the right, so as not to obstruct view of the altar. The two speakers now light the unlighted candles with their lighted ones and when all are lighted the organist plays the closing hymn, "Faith of Our Fathers."

As the congregation rises to sing, the eight girls and eight boys march down the center aisle and stand at the back of the church, eight on either side of the aisle until the Benediction has been pronounced. Then they quickly extinguish their candles and lead the Church School Recessional.

HYMN: "Faith of Our Fathers"

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Production Notes

COSTUMES

PETER: a soft, deep blue robe over a long tan undergarment. Belt, any strip of plain cloth. Headgear, shepherd style, tied with cord.

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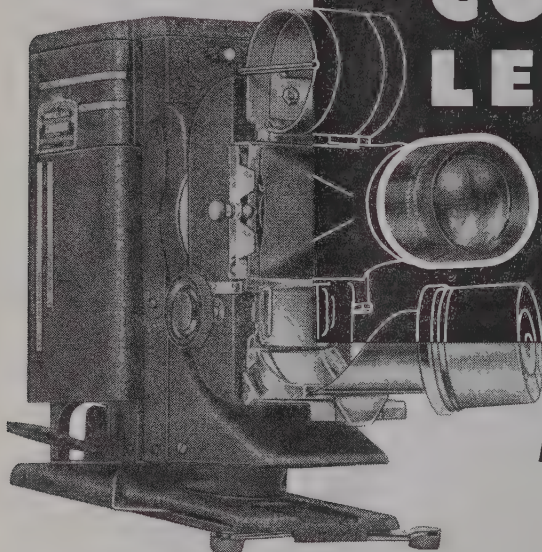
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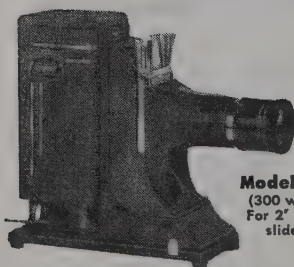
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PAUL: deep wine robe over long grey undergarment. Belt and headgear as for Peter.

CONSTANTINE: Olive tan muslin robe with black appliqued motifs. Belt, gold, rich looking. Headgear, black cap with purple velvet band and gold buckle. Reference: *The Church of Our Fathers*, By Roland Bainton, p. 41.

AUGUSTINE: Choir robe; grey shawl collar draped over shoulders; black appliqued cross around border of shawl. Headgear, black skull cap. Reference: *The Church of Our Fathers*, p. 55.

St. FRANCIS OF ASSISI: Robe plain, loose-fitting tan muslin or flannel. Belt plain, loosely tied. Headgear, monk's hood with large circular collar.

MARTIN LUTHER: Choir robe with narrow white band around neck, inside robe. Headgear, full black cap; stuff inside with cotton to hold balloon shape. Reference, *The Church of Our Fathers*, p. 137.

JOHN CALVIN: Plain black robe with white undersleeves coming through slits in sleeves of robe; white showing at neckline. Headgear, black cap, fitting closely over head, covering ears. Reference, *Historic Costume for the Stage*, by Lucy Barton, p. 187, figure 3. Also in *The Church of Our Fathers*, p. 160.

PROPERTIES:

1. Nine holders and candles for same on altar. The center candle larger and taller than the others.

2. Costumes for the eight boys.

Eight tapers

One package of matches so Peter can light his taper just before he approaches altar.

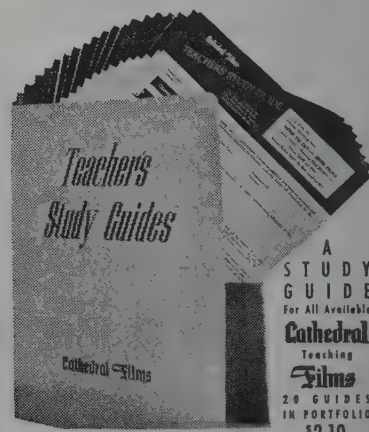
One Christian flag. If this is large, place a standard on floor of chancel near where Constantine will sit, so he can place it there as he retires to seat behind altar.

3. Costumes for the six girls representing other nations. Alternate nations may be used if more convenient.

Eight unlighted candles, each slipped through a circular collar of cardboard about three inches from base. This includes two for the speakers in the section "Into the Future."

Envelope with check to place on the altar if a special offering is given for some benevolence project.

4. White flowers on the altar on either side of the cross if space permits, or in the center if the cross is not used.



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With the New Books

Sex Education. A Guide for Parents, Teachers, and Youth Leaders

By Cyril Bibby. New York, Emerson Books, Inc., 1946. 311 p. \$2.50.

Sex remains one of the most important forces in the development of human society, a force for both evil and good, and a force whose direction often seems to get beyond social control. Here is an excellent and very practical contribution toward the development of wholesome sexual attitudes and habits.

It is not a treatise on the social theory underlying sex trends, but a sensible and sound interpretation of how we get our attitudes about sex. The author is chiefly concerned with sex education in the public schools but at the same time gives abundant help to parents and all others who teach children or lead adolescents. At the heart of the author's interpretation is the very wise viewpoint that sexual attitudes and habits are taught in almost every subject of the school curriculum as well as in all phases of life. Parents will find a wealth of helpful suggestions for dealing with problems of sex education for their children.

The author is English and is education officer to the Central Council for Health Education. He therefore places heavy responsibility for sex education upon the public school. Some will disagree with him at this point. His style of writing tends to be repetitious, but he handles his subject helpfully, sanely, and understandingly. Teachers and religious leaders will find it helpful. Parents will hardly find a better resource in guiding their children.

I. K. B.

Rural Life and the Church

By David Edgar Lindstrom. Champaign, Illinois, The Garrard Press, 1946. 205 p. \$2.50.

This is a revision of *The Church in Rural Life* first published in 1939. It more adequately treats the interests of rural life, rural people, rural institutions and the significance of religious institutions in building a better rural America. Mark Dawber says, "There are four major planks in the rural life platform: people, land, agriculture, community; this book reviews the ideals and objectives of rural life of yesterday—and asks are they good enough for rural life of tomorrow." Charles Stewart stated, "Add one more book that deserves wide reading," for "what every worship-minded country person, whether country parson or layman, should know about rural problems is the theme of this great little book." It has excellent footnotes and bibliographies. It closes with a challenge to the church to lead out in preserving and nurturing the best there is in rural life.

J. B. K.

Song of the Earth

By Fred D. Wentzel. Philadelphia 2, The Christian Education Press, 1946. 111 p. \$2.00.

This little book on rural life sings of things

that are elemental as well as eternal. A poem by the author's son, Richard C. Wentzel, written under fire on a Pacific Island during the war catches the theme:

"Sing to me not of the sensual blisses,
Praising the joys of ephemeral worth—
Read me the tome of the field and the forest;
Sing me a song of the earth."

By using twenty-three carefully selected pictures, fine poetry and rhythmic prose, the author stresses the kinship between the earth, man and God. The *Song of the Earth* deals with the simpler things of rural life, but it speaks also of God and what he can do for man if he will listen to his voice. The chapter headings eloquently reveal the freshness, strength and beauty of this rare volume. They are: The Whole Earth Sings, We Belong to the Earth, Brothers of the Earth, Pageant of the Seasons, Greatness of Little Things, Friends and Neighbors, Homeless on the Earth, Spires Against the Sky. This is a book you will want to turn to time and again, for the words and pictures lead one to "understand the grand anthem of God and His growing."

J. B. K.

Movies That Teach

By Charles F. Hoban, Jr. New York, Dryden Press, 1946. 189 p. \$2.50.

This book is for you if you are a producer of educational films or if you are an educational administrator or director of visual education on a large scale.

Dr. Hoban served as Chief of Film Distribution and Utilization for the Army Pictorial Service (U. S. Signal Corps). From this experience he writes about development during World War II in the educational use of film. He was especially impressed by the extent of the use of educational motion pictures by the armed services, the efficiency of their distribution, and the broadly enlarged vision of the scope of the usefulness of such films.

Dr. Hoban urges careful study of the extent of film use. Such study will guide producers in developing films that meet the needs of people. Such study will guide improvement in distribution and film library service. The last chapter is on conditions of good use. Excellent suggestions on training projectionists are offered. Also suggestions on coordinating staff members to the end of making sound use of educational film.

The book is written primarily for the public school field. It makes excellent suggestions however to denominations and councils which maintain a film service. We have much to learn from Dr. Hoban's military and educational experiences.

L. G.

Man's Disorder and God's Design

Edited by John C. Bennett. New York 10, The American Committee for the World Council of Churches, 1947. 47 p. \$.25.

The Christian world is looking forward to the first Assembly of the World Council of

Churches to be held in Amsterdam in the late summer of 1948. When the Assembly convenes, the World Council which for ten years has been technically "in process of formation" will be formally launched.

This preparatory program has been issued as a preliminary study guide for the Amsterdam meeting. The Assembly theme, "Man's Disorder and God's Design," is to be discussed under four topics: The Universal Church in God's Design, God's Design and Man's Witness, The Church and the Disorder of Society, and The Church and International Affairs. There are brief introductory chapters on each topic together with a statement of the chief problems which remain unanswered.

The process of preparation for the Assembly is described, as well as the manner in which the Assembly will send its message to the churches.

C. E. K.

How to Read the Bible

By Edgar J. Goodspeed. Philadelphia, The John C. Winston Company, 1946. 244 p. \$2.50.

Here is a book that will be welcomed by both old and new Bible readers with loud hosannas. Dr. Goodspeed has done a masterly job of selecting from his large fund of biblical knowledge a framework of essential facts on which the wealth of experience, ideas, facts and stories of the library of the Bible may be securely hung.

It is a map which regular Bible readers will follow with renewed interest and inspiration and a blazed trail for new readers to help them begin with confidence and understanding the "greatest story ever told."

M. T.

The Rediscovery of Morals

By Henry C. Link. New York, E. P. Dutton and Company, Inc., 1947. 223 p. \$2.50.

In this book there is much a Christian educator will commend. When Dr. Link calls for a return to basic moral principles, when he protests against racial prejudice and discrimination, and when he urges the inclusion of ethics and character education into our public school system, most of us will vote with him.

But when we read the chapter on "The Possibilities of Religious Education" we are reminded of the summary that has been used in other connections. "There is much here that is good and new. Unfortunately what is good is not new and what is new is not good."

After reporting that religious education tends to improve personality and social harmony Dr. Link addresses himself to the question, "What, then, should the church schools teach?" Because Protestant teaching materials are "vague and muddled" Dr. Link would correct the matter by giving definite courses in American history and the American Creed. How's that for an easy answer?

There is no reference in the chapter to any contemporary religious educator save the

New Vacation Church School

by *W. Dyer Blair*. "Here is a book written by a man of wide experience and knowledge which contains detailed information as to the planning, organizing and conducting of such 'vacation church schools' along the best and most fruitful lines. With this manual as a guide and in the hands of an interested and capable person almost every parish could convert the long summer vacation into its most exciting adventure in creative religious education."—*Living Church* \$1.50

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Children's Worship in the Church School

by *Jeanette Perkins Brown*. "It should be valuable not only in actual work with children but in teachers' meetings and leadership training groups where an analysis of her offerings will stimulate careful thinking as to the meaning of worship for children and their capacities for particular experiences."—*Blanche Carrier*

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Boys and Girls at Worship

by *Marie Cole Powell*. "An intelligent book of worship materials and techniques for use with children of nine to fourteen years. It contains much that is new and unconventional, but nothing that is bizarre, strained or irrelevant to the purpose for worship."—*Christian Century*

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late J. Gresham Machen! The author's acquaintance in the field of religious education seems somewhat limited, to put the matter charitably.

The book is open to other criticisms as well. Moral theory is over-simplified. All we have to do is get back to the ten commandments. True. But how? And, then what?

The social gospel is more vicious than Marxism and Hitlerism (p. 212)! It seems that the only result of collective bargaining in labor disputes has been to make men greedy and materialistic (p. 112). The only basic difference between the social gospel and communism is that the former seeks to retain God and organized religion (p. 214). In short, most all our troubles began on inauguration day, 1933. If you are of that persuasion the book is worth the money. If you aren't and are having trouble with your blood pressure, you'd better let it alone.

C. E. K.

Stories to Tell Children

By Ralph Conover Lankler, New York, Fleming H. Revell Company, 1946. 124 p. \$1.50.

In this book the reader will find a sermonette or story talk for each Sunday in the year. Some are related to special Sundays and holidays. Each is short, written in simple, direct style without elaboration. Many stories are taken from life. Everyday familiar incidents are used to illustrate a spiritual truth. Biblical characters, poetry, or observations of nature form the core of other stories. But always these are used by the author to express more vividly a moral truth or explain the meaning of a Bible passage.

The writer is a minister who has used these story talks in his own churches. The friendly, informal style developed through this actual experience will be pleasing to children who are old enough to understand the underlying truths back of each story.

M. G. W.

Home Circle Stories

By Mary Benedict Owen, Manchester, Connecticut, W. Moreton Owen, 1946. Mimeographed 88 p. \$.75.

Home Circle Stories is a collection of stories for parents and leaders of children, gleaned from the author's experience.

These stories based on everyday incidents reveal the child's emotional reactions to situations. For instance, five year old Stanley is jealous of the attention the new baby attracts from visitors and relatives. He resorts to unpleasant behavior in his desire to be noticed, too, until his mother realizes what is happening and changes her attitude.

By reading these little tales, simply told, parents and others will understand children better and how to guide them in their emotional growth and development.

M. G. W.

Additional Books Received

THE ABOLITION OF MAN. By C. S. Lewis. New York, The Macmillan Company, 1947. 61 p. \$1.25. This book takes its stand against the notion that truth and values are in our minds or feelings and says that they are in the world outside us, in the Universe. What-

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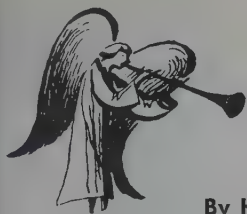
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KNOW THE TRUTH. 40 p. and **THE TRUTH SHALL MAKE YOU FREE.** 52 p. By Ella Horne Olsen, Minneapolis, Little Press 1946, \$.75 each. These volumes on the Old and New Testaments, valuable as resource material for Church School and Week Day Teachers, give a background for each book of the Bible, thereby orienting the reader to the Bible in a general way.

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ever you call these, that is the way in which the Universe goes on, the way things emerge into space and time.

THE AERODROME, a novel. By Rex Warner. Philadelphia and New York, J. B. Lippincott Company, 1946. 336 p. \$2.00.

THE AFFIRMATION OF IMMORTALITY. By John Haynes Holmes. New York, The Macmillan Company, 1947. 75 p. \$1.50. The author asks first if we live in a materialistic or a spiritual universe. Believing it to be spiritual, he then goes on to show that as a consequence immortality is inevitable.

AMERICA'S WILLIAMSBURG. By Gerald Horton Bath. Williamsburg, Colonial Williamsburg, Incorporated, 1946. Why and how the historic Capital of Virginia, oldest and largest of England's thirteen American colonies, has been restored to its Eighteenth Century appearance by John D. Rockefeller, Jr.

***THE CAMP COUNSELOR'S MANUAL.** By John A. Ledlie and Francis W. Holbein. New York, Association Press, 1947. 128 p. \$.75.

***CHRISTIAN HAPPINESS IN THE HOME.** By F. W. Wiegmann. St. Louis 3, The Bethany Press, 1947. 96 p.

***THE CHURCH AS EDUCATOR.** By Conrad H. Moehlman. New York, Hinds, Hayden and Eldredge, Inc., 1947. 184 p. \$2.00.

***COUNSELING YOUNG ADULTS.** A Symposium. New York, Association Press, 1947. 40 p. \$.75.

***GOD IN HISTORY.** By Sherwood Eddy. New York, Association Press, 1947. 283 p. \$2.75.

***A HARMONY OF THE GOSPELS.** By Ralph D. Heim. Philadelphia, The Muhlenberg Press, 1947. 209 p. \$3.50.

A LIFE FOR THE CONGO. By Julia Lake Kellerberger. New York, Fleming H. Revell Company, 1947. 171 p. \$2.00. The story of a Southern Negro woman who went as a missionary to Africa and served as teacher, nurse, lecturer, and compiler of a native grammar.

THE LUMINOUS TRAIL. By Rufus M. Jones. New York, The Macmillan Company, 1947. 165 p. \$2.00. In this book Rufus Jones

*To be reviewed.



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MORE JUNIOR OBJECT SERMONS. By Jacob J. Sessler. New York, Fleming H. Revell Company, 1947. 111 p. \$1.35. Another in a series of little sermon stories for children.

A PLAIN MAN'S LIFE OF CHRIST. By A. D. Martin. New York, The Macmillan Company, 1947. 217 p. \$2.00. This account of Christ's life approaches it from one viewpoint: the Cross. The author therefore uses the parts of the narrative that form the pathway to the Cross. It is a scholarly book written in simple form for the average church reader.

THE QUEST FOR INNER PEACE. By William E. Park. New York, The Macmillan Company, 1947. 207 p. \$2.50. A series of practical and stimulating sermons preached to students and many other church groups by the President of the Northfield Schools.

***THE RELATION OF RELIGION TO PUBLIC EDUCATION.** By Committee on Religion and Education. Washington, American Council on Education Studies, 1947. 54 p. \$1.00.

SERVICES FOR THE OPEN. By Laura I. Mattoon and Helen D. Bragdon. New York, Association Press, 1947. 211 p. \$2.50. A reprint of this excellent volume of materials for outdoor worship.

SOCIAL WORK YEAR BOOK 1947. Russell H. Kurtz, Editor. New York, Russell Sage Foundation. 714 p. \$3.50. This is the current source of authoritative information regarding organized activities in social work and related fields. It covers seventy-eight topics, such as: (listing every tenth subject for part of the way) camping, crippled children, foster care, labor standards, personal standards in social work, recreation. Each topic is covered by a well-prepared article and a well-selected bibliography.

SOME LEGAL ASPECTS OF WEEK-DAY RELIGIOUS EDUCATION. By Philip Henry Lotz. Forrest, Ill., Author, 1947. 38 p. \$35. A revision of an earlier pamphlet on the same subject but brought up-to-date by including the most discussed recent case, "The Campaign Illinois Case."

***TEEN CANTEEN, SOME SPECIAL PROBLEMS.** New York, The Woman's Press, 1947. 47 p. \$60.

***TOWARD BETTER CAMPING.** A Procedure for the Administration of National Standards for Y.M.C.A. Camps. New York, Association Press, 1947. 31 p. \$50.

TOWARD CERTAINTY. By Robert H. Gearhart, Jr. New York, Association Press, 1947. 92 p. \$1.50. This book begins with these facts: I Am, I Am Somewhere, and that Somewhere comes from something which is God. Then it goes on to deal with Jesus, the Holy Spirit and other central aspects of the Christian faith. The book has grown out of twenty-five years of work by the author among college students and will undoubtedly help them.

UNDERSTANDING THE WORLD. By Max Schoen, H. G. Schrickel and Van Meter Ames. New York, Harper and Brothers, 1947. 638 p. \$4.00. A book on philosophy that combines its history with a discussion of its main problems.

UNESCO: ITS PURPOSE AND ITS PHILOSOPHY. By Julian Huxley. Washington, Public Af-

fairs Press, 1947. 62 p. \$1.00. Some people say even now that the most important thing the United Nations has done is setting up the United Nations Educational, Scientific and Cultural Organization. The reason is that the future of the world depends upon the mind of man. This book is by the Director General of this fledgling on a stormy sea.

THE WORLD AT THE CROSSROADS. By Anita Blaine, Edwin H. Cassels, etc. Chicago, World Citizens Association, 1946. 160 p. \$.25.

***WORSHIP GOD.** By Orene McIlwain. Richmond, Virginia, John Knox Press, 1947. 157 p. \$1.50.

***THE Y.M.C.A. AND PUBLIC RECREATION, INFORMAL EDUCATION, AND LEISURE-TIME PROGRAMS.** By Helen E. Davis. New York, Association Press, 1947. 196 p. \$.25.

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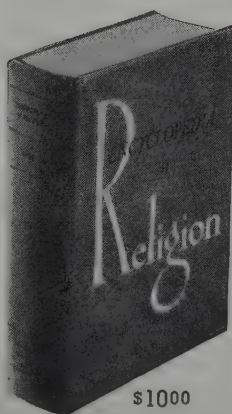
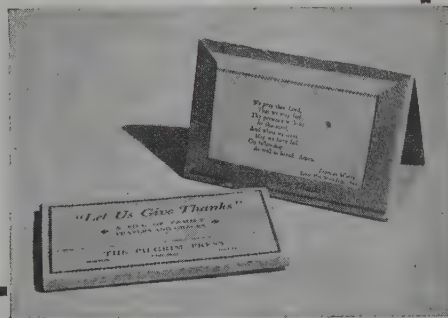
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What's Happening

Fleming James Appointed Executive Secretary Old Testament Section

CHICAGO, Ill. DR. FLEMING JAMES has been appointed to the staff of the International Council of Religious Education to serve as executive secretary of the Old Testament Section of the Standard Bible Committee. The appointment was made during the 1947 annual meeting of the Council at Grand Rapids, Michigan.

For the past ten years Dr. James has been Professor of Old Testament and Dean of the Divinity School at the University of the South, Sewanee, Tennessee. Before that he served for twenty years as Professor of Old Testament at Berkeley Episcopal Divinity School, New Haven, Connecticut. He is the author of many books, including *Personalities of the Old Testament*.

Dr. James began his service on the Standard Bible Committee on March first and will give full time during the spring and summer and part time during the coming college year while teaching in the Yale University Divinity School. He will be working under the direction of Dr. Luther A. Weigle, Dean of Yale Divinity School and chairman of the Standard Bible Committee which is making the revision of the Old Testament under the authorization of the International Council. Approaching final stages of preparation, it is expected that the revision will be released in 1950. Revision of the New Testament was released February 11, 1946.

Oslo Youth Conference Delegates Selected

CHICAGO, Ill. Extensive preparation for their participation in the Second World Conference of Christian Youth to be held in Oslo, Norway, July 22 to August 1 is being made by the 229 United States delegates. These 229 will be a part of the 1150 young people meeting at Oslo to reaffirm their faith in the Lordship of Jesus Christ over every realm of life. They will call Christian young people of all lands to more perfect obedience to God's will. These American delegates have been selected by the Protestant denominations through the United Christian Youth Movement, the YWCA, YMCA, and the United Student Christian Council according to quotas assigned to these national organizations by the United States Planning Committee administered by the UCYM.

The program will include services of worship representative of the practice of various Christian youth movements, Bible Study to consider the message of God to his people today, and a period of discussion of personal experiences during the war years, related to different themes. Kirtley Mather and Reinhold Niebuhr from the United States will be among the outstanding leaders from many countries who will address the Conference. Additional activities will include an international concert, folk games, films, sports, excursions,

International Council Sponsors Important Summer Conferences

CHICAGO, Ill. Important conferences for both leaders and lay workers have been planned for the coming summer by the various departments and committees of the International Council of Religious Education. Information concerning dates and places of these meetings and those eligible to attend are as follows:

International Sunday School Convention

The largest meeting, of course, is the great Twenty-first International Sunday School Convention to be held in Des Moines, Iowa, July 23-27. Some ten thousand church school workers are expected, especially general superintendents, superintendents of departments, and other active workers in the local church school. Denominations and councils have accepted attendance goals, but registration is made directly to the International Council of Religious Education. Descriptive articles on the Convention have been appearing monthly in this magazine. Information concerning the theme and the program is given elsewhere in this issue.

Children's Work Conference

Just preceding the International Convention, on July 20-23, a Children's Work Conference is to be held in Des Moines. This is a limited conference, designed for members of the Committee on Religious Education of Children and delegated representatives from denominations and state and city councils. Among the speakers at this Conference are Dr. T. Z. Koo, Dr. Maycie Southall and Dr. Mary Alice Jones. There will be ten special study groups led by outstanding children's workers. The theme of the conference is "For Children Everywhere." For information write Mrs. Mabel Garrett Wagner, 203 N. Wabash Ave., Chicago 1.

Regional Youth Conferences

Six United Christian Youth Movement Regional Conferences will be held at varying times between July 29 and August 30. These are open to young people who are leaders of denominational and interdenominational

sions, and meetings of special interest groups.

Isaac K. Beckes, Executive Secretary of the United Christian Youth Movement, Paul G. Macy, Director of the Midwest Region of the World Council of Churches, and William Keys of the Youth Department of the World Council will be among the thirty-four of the 250 Conference leaders who come from the United States. Denominational executives to be at the Conference include Ken Reeves, Bob Brodt, William Crittenden, Oliver Cummings, Ellis Nelson, Hoover Roopert, Oliver Powell, Don Snider, Lester McAllister, and Marian Van Horne.

youth work and to adults who are leaders of youth. For full information see the inside front cover of this issue.

Association of Council Secretaries

The annual meeting of the Association of Council Secretaries will be held at Conference Point Camp on Lake Geneva, Wisconsin, June 16-21. This is planned for executives and staffs of state, county and city councils of churches and religious education, executives and staffs of national interdenominational agencies, and an invited group of denominational leaders. Addresses will be made by Charles P. Taft, Dr. Paul Hutchinson, and Dr. Hermann N. Morse.

For information, write to John B. Ketcham, 203 N. Wabash Ave., Chicago 1.

Workshop for Directors of Religious Education

The Second National Workshop for Directors of Christian Education will be held August 15-22 at Lake Forest College, Lake Forest, Illinois. This is open to all local church directors. The seven main study groups will be on Worship, Evangelism, Home and Christian Education, Curriculum, Recruiting and Developing Leaders, and the Status and Function of Directors of Religious Education. For information write to Mrs. Walter Kieker, International Council of Religious Education, 203 N. Wabash Ave., Chicago 1.

Workshop in Visual Education

The Fourth Annual International Workshop in Visual Education will be held at Green Lake, Wisconsin, September 1-6, with a program that includes nine seminars and seven interest groups. This workshop is planned for denominational and inter-church workers who have special responsibility for visual education, and for editors and writers of curriculum materials. Quotas have been allocated to constituent agencies and registration is through denominational headquarters or state councils.

For information write to Miss Pearl Rosser, 203 N. Wabash Ave., Chicago 1, Illinois.

Christian Endeavor Elects Secretary

COLUMBUS, Ohio. ERNEST R. BRYAN of Washington, D. C., has been elected General Secretary of the International Society of Christian Endeavor. This position includes editorship of the *Christian Endeavor World*. Mr. Bryan is an educator, writer and lecturer. He served during the war as Project Supervisor of Training Films, and since returning to civilian life has been head of the production of training films and motion picture section of the Navy Department.

Councils in Action

WASHINGTON, D. C. The Christian Education Committee of the Washington Federation of Churches is exploring the possibility of setting up Advanced Religious Studies beginning next fall. Present plans call for three or four courses, carrying college credit, arranged as an extension school of American Howard Universities, or the Theological School in Alexandria.

These Advanced Religious Studies will be in addition to the regular "Christian School of the Nation's Capital." This school, in its fourth year, again set a high record of participation. The figures are as follows: participating churches, 154; participating denominations, 22; number registered, 1214. The Baptists had the highest record of participation, with 317 persons registered from 10 churches.

The Third Annual Lectureship Series, sponsored by the Federation of Churches and the School of Religion at Howard University, was held April 28, 29 with Dr. CLARENCE BUCKER CRAIG, of the Yale Divinity School, Lecturer.

SOUTH BEND, Ind. Under the sponsorship of the Council of United Churches of St. Joseph County, more than 600 children in twelve weekday religious schools participated in a radio Service of Devotion, "Touch Hands Around the Rolling World." This was held in keeping with World Day of Prayer and Brotherhood Week. This program sought to bring to the minds of those who participated, as well as hundreds of other children who listened in, the importance of bringing peace to our world. The program included songs, poems, story, comments, prayer and many, all with the central themes, "All are God's children," regardless of differences that often keep them from understanding each other, and "All deserve to be happy and comfortable."

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President

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LANSING, Mich. The Social Action Department of the Michigan Council of Churches is sponsoring a series of one day Social Action Conferences in a number of communities during the spring. Under the leadership of Dr. JOHN HANNA, Social Action leader of the Congregational-Christian Churches, these conferences will provide an opportunity for defining local needs and formulating plans for action. The department is also planning an annual state-wide conference on social action.

COLUMBUS, Ohio. On March 17th and 18th, rural pastors, church members, 4-H club leaders, Farm Bureau and Grange leaders and members, and County Agricultural agents attended the Second Annual Ohio Christian Rural Life Conference at King Avenue Methodist Church under the auspices of the Ohio Council of Churches. The theme of the conference was "Unifying the Community."

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Miss Florence Martin—Weekday Schools, Dayton, Ohio

Miss Aileen Sanborn—Metropolitan Methodist Church, Detroit, Michigan

Miss Dorothy Fritz—Board of Christian Education, Presbyterian Church, Philadelphia

Mrs. August Beck—Minnesota Council of Churches, Minneapolis

Miss Mabel Niedermeyer—Missionary Education, Disciples of Christ, Indianapolis

Dr. Lowell B. Hazzard, Illinois Wesleyan University, Bloomington

Other Leaders to Be Announced

Write for Folder

Minnesota Council of
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KANSAS CITY, Mo. The Kansas City Council of Churches announced the appointment of REV. MORTON KURTZ as liaison person between the Council and the Churches. Mr. Kurtz is a graduate of the University of Kansas City and the Central Baptist Seminary. He has had five years' pastoral experience and goes to his new position from a year's study at Union Theological Seminary in New York.

COLUMBUS, Ohio. The Assembly of the Ohio Council of Churches, held in connection with the Ohio Pastors Convention, elected LOUIS J. TABER of Columbus as president of the Council. Both the Assembly of the Ohio Council of Churches and the Pastors Convention heartily endorsed the idea of building in Columbus a Temple of Good-

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Registration Card, International Sunday School Convention

(For Program, see page 14)

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State

Denomination (full name)

Name of local church

Positions you hold in local church

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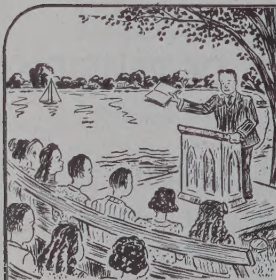
There will be both a Pre-Convention and Post-Convention Tour to our Western National Parks, such as Yellowstone, Rocky Mountain, Zion, Grand Canyon, etc., and a Post-Convention Tour of Old Mexico.

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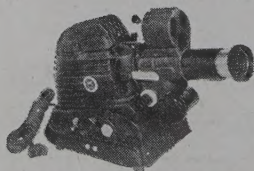
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will as the headquarters for Ohio Protestantism. This is to be a beautiful building with architecture consonant with the symbolism of the Protestant churches. If the proposition meets with the approval of the denominational groups now constituting the Ohio Council of Churches and the necessary fund can be secured, work on the building will start.

If You Use It

A SUNDAY SCHOOL SUPERINTENDENT in a Canadian church tells a good story about how he was asked to demonstrate a worship service in the intermediate department of his own Sunday school. He used two very telling stories. Afterward the department superintendent asked, "Where did you get those dandy stories? They really made the service." To which the superintendent blankly replied, "I got them out of the same *International Journal* which I gave you two weeks ago." Shamefacedly the man said, "I ought to be kicked; I didn't look at the magazine after you gave it to me!" Our correspondent adds, "What we could do if we really use what we have!—that is the point."

Denominational News

RICHMOND, Va. REV. ALEX R. BATCHELOR has been appointed director of the Committee on Negro Work of the Presbyterian Church in the U.S., a committee which has recently been set up. For the past four years Mr. Batchelor has been on the staff of the Religious Education Committee, as director of Sunday school administration. Before taking up that work he was regional director of religious education for the Synods of Alabama and Tennessee and later for the Synod of Florida. Mr. Batchelor's wide contact throughout the church, his deep interest in the welfare of the Negro people and his evangelistic spirit fit him well for the Assembly's important new work.

PHILADELPHIA, Pa. The REV. THEODORE DORE MAYER, D.D., has been named Director of the Bureau of Visual Aids of the Evangelical and Reformed Church. The Bureau is a cooperating project of the Board of Christian Education and Publication and several other boards of the denomination. Dr. Mayer becomes the successor to DR. HERBERT H. CASSELMANN of Tiffin, Ohio. Two new depositories will be opened, one at Philadelphia and the other at St. Louis.

For ten years Dr. Mayer served as general secretary of the Board of Religious Education of the former Evangelical Synod of North America. He is one of the pioneers in the development of summer leadership activities. He studied with the American School of Oriental Research at Jerusalem and at Leipzig and Berlin universities. During the year in Palestine he built up a wealth of photographic materials on Bible life and historical sites. He has just completed a long pastorate at North Tonawanda, New York. He takes over his new work on June first.

INDIANAPOLIS, Ind. The International Convention of the Disciples of Christ will be held July 29—August 3 at Buffalo, New York, followed by the World Convention August 3-7.

Current Feature Films

Estimates prepared by
Independent Filmscores

lm suitable for
M—Mature Audience
Y—Young People
C—Children
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†—Outstanding for Adults

The American Cop (The March of me) *Documentary*. Day-to-day activities city policemen on beat—specifically, those New York City. . . . A straightforward account which achieves its purpose—to give credit to the unspectacular but necessary cases of law enforcement. **M,Y**

The Beast with Five Fingers (War.) Robert Alda, Victor Francen, Andrea King, Peter Lorre. *Melodrama* about a dead pianist whose severed hand returns to terrorize a heming household. . . . Fantastic tale given importance and more "class" than usual horror film by able cast, surrealist interpolations. *Very unpleasant*. **M**

The Beginning or the End (MGM) Joseph Calleia, Tom Drake, Robert Walker. *Drama*. How the U. S. developed the atomic bomb. Famous persons connected with the project are portrayed by actors made up to resemble them. . . . Portions dealing with actual development, tests, etc., are documentary-like, informative. Those assaying moral justification and predictions of the future, however, are false, pretentious; others cheapened by hackneyed, inappropriate boy-and-girl situations, mawkish speeches. *Good material dissipated by over-eagerness, superficial treatment of implications*. **M,Y**

The Chase (UA) Steve Cochran, Robert Cummings, Peter Lorre, Michele Morgan. *Melodrama*. Nightmare horrors of shell-shocked veteran as he meets fear, violence, when he goes to work as chauffeur to sadistic gangster. Some of the horrors are real, others hallucinations. . . . Confused plot and characterizations leave gaps in film. *General unpleasantness and distorted moral values not compensated for by deaths of villains, nor by dream device, nor by some excellent use of camera to convey mood*. **M**

Lighthouse (PRC) Don Castle, John H. Hiel. *Melodrama*. Tension, to say the least, exists when girl cannery employee marries lighthouse keeper to spite his assistant who has jilted her. . . . A minor item, *very amateurishly* done. **M,Y**

The Locket (RKO) Brian Aherne, Laine Day, Robert Mitchum, Sharyn Moffat. *Drama*. Psychiatric case study which reveals childhood influences responsible for woman's later moral disintegration. . . . Effectively told by series of telescoped flashbacks, film *deals honestly*, convincingly with a tragic, essentially unpleasant theme. **M**

My Favorite Brunette (Par.) Bob Hope, Dorothy Lamour. *Comedy*. As a pseudo-detective, Bob gets in all kinds of trouble when he tries to help out a beautiful Latin American visitor. . . . The story doesn't matter, which is just as well; what does matter is that the usual hodge-podge of *hot-water situations* is provided for Hope, reluctant to be brave, eternally frustrated, yet unable to resist a lovely lady. **M,Y**

The Perfect Marriage (Par.) David Niven, Loretta Young. *Comedy*. Marital bickerings threaten to lead to divorce, then subside. . . . Since the misunderstandings are entirely unmotivated, the plot non-existent, the direction tedious, one is led to conclude that the only reason for film was to display the swank interior decoration, the even swankier costumes, the casual drinking. *An emptier film could hardly be imagined*. **M,Y**

Pursued (War.) Judith Anderson, Robert Mitchum, John Rodney, Theresa Wright. *Melodrama* set on New Mexico ranch at turn of century, relating how strange fears and half-memories plague foster son of widow in his relations with her son and daughter, lead him to violence he cannot understand, reflect bygone feud. . . . A *brooding* story, effectively staged and acted, with suspense carried up to the rather confused ending. **M**

The Red House (UA) Judith Anderson, Lon McCallister, Edward G. Robinson, Alene Roberts. *Melodrama*. Curiosity of adolescents who seek to solve mystery of for-

For Possible Discussion

The following pictures, from among those reviewed on this page, have possibilities for discussion in young people's groups:

The Beginning or the End: Is this film true to the advertising which claims that it sets the implications of atomic energy before the American people? Does its justification of the bomb's use convince? How does the concocted love story affect the film as a whole? What of the presentation of the conscientious objectors on the project? What of the film's pretense of being "a message to people of the future"? How do you imagine the scientists portrayed feel about the film? What of the way the two Presidents are presented? What will be the effect of the film—on U. S. audiences and those abroad?

The Locket: What of this film as a picture of moral disintegration?

Smash-up: What might the effect of this film be on the public at large so far as attitude toward liquor is concerned? Is the picture of the woman alcoholic convincing? Does the film succeed in showing what led her to drink? What other way out might she have found as a solution of her personal problem? Does the film indicate what casual drinking might result in, or does it show that such practice only affects those naturally "weak"? Is the film to be commended?

The Secret Heart—What does film reveal about the habit of some young people of idealizing some member of the family who has died so that they make things very hard for others? What does it say of selfishness, absorption in self? What fine human qualities of other persons than the girl are set forth? What is the significance of showing the casual use of liquor in evidently approved fashion in contrast to the obvious result when the weak father indulged too heavily in drink?

Strange Holiday: What will the effect of this film be? Does it have the effect it hopes to have? If not, why not? Is its conclusion logical, or invented at the writer's whim?

hidden woods sets in motion chain of tragic events which reveal even more tragic, long buried secrets. . . . A *tense, absorbing* tale, leisurely developed, made even more convincing by use of natural farm backgrounds, realistic sets. **M**

The Secret Heart (MGM) June Allyson, Claudette Colbert, Walter Pidgeon, Robert Sterling. *Drama* poses problem for charming, sacrificial stepmother and well-balanced brother: how to cure girl of her neurotic attachment to dead father's memory without revealing that he was really a dipsomaniac and an embezzler. . . . Although psychiatric overtones are brushed off and theme is reminiscent of daytime soap operas, film is intelligently enough presented to provide *good adult entertainment*. **M,Y**

13 Rue de Madeleine (Fox) Annabella, James Cagney, Richard Conte. *Melodrama* is effectively launched under able direction of a March of Time expert as absorbing documentation of training and work of U. S. secret service, regrettably degenerates into typical cliché-ridden Hollywood spy fare, after which film is admittedly *exciting but hardly convincing*. **M,Y**

†**Smash-up** (Univ.) Eddie Albert, Lee Bowman, Susan Hayward, Marsha Hunt. *Drama*. Steps by which singer who is accustomed to taking a drink as bracer before her public appearances comes to rely on liquor to build up her self-confidence when her husband, suddenly successful, no longer needs her and she finds her life empty, goes on to become an alcoholic, touch bottom before events shock her into awareness of problem. . . . Despite too-easy solution, liquor problem as it affects an individual is here presented convincingly, *honestly*, with even a discerning pictorial comment on supposedly

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Strange Holiday (RKO) Claude Rains. *Melodrama*. An attempt to project what could happen if nazi-type dictatorship should take over suddenly in U. S., as revealed in one small town. . . . Technique patterned by Arch Oboler on his radio dramas comes out on screen *phony*, pseudo-patriotic, tedious.

M

Sweetheart of Sigma Chi (Mono.) Elyse Knox, Phil Regan. *Comedy*. Campus love affairs and a varsity boat race that racketeers try to "fix". . . . Some interesting musical numbers, plus scenes in off-campus night club atmosphere, with little resemblance to actual college life. Dialogue and acting stilted, *amateurish*.

Y

Films for Church Use

Recommendations by reviewing groups of the Committee on Visual Education of the International Council of Religious Education.

These films are available through denominational bookstores, members of the Religious Film Association.

American Bible Society Bible Story Films

The Nativity

Woman of Samaria

Parable of the Sower

Each 20 minutes, 16mm. Sound, \$7.50. Also available on basis of offering taken at time the films are shown.

These three films, planned as the first of a series, were produced by Anson Bond Productions with the American Bible Society as consultant. Noteworthy is the fact that the Society welcomes sincere reactions to these films from all groups to provide guidance for future productions on which it will also have the advice of educators representing the various denominational boards. In conformance with the Society's policy of publishing the Scripture without note or comment, the only spoken word in these films, aside from a few songs, is the King James version of the Bible read by a narrator. Interpretation is thus confined to background music and the action of the characters in the stories. The Bible Society has also established the policy of not showing the face of Jesus, though his figure appears. As carried out in these productions the two policies have aroused a storm of controversy.

One group, including a number of missionaries thinking in terms of materials they could use in foreign fields, holds that in order to avoid confusion over what is actually in the Bible it is wise to restrict the narration to the actual Biblical text, that the narration technique makes the film more adaptable to foreign use, and that by not showing the face of Jesus the films permit the audience to visualize its own ideal personality.

The other group takes the point of view that it is impossible to make a Biblical motion picture which does not interpret the Scripture through action, characterization

and settings, so that limiting the narration to the Biblical text merely adds to the difficulties of film production and results in less effective films. This group also feels that the figure of Jesus shown in the films with face obscured detracts from the naturalness of the presentation and adds a mysterious quality which is not conducive to a sympathetic approach to his personality and teachings. Each individual group will want to make its own decision as to the validity of these arguments.

Aside from these limitations of the media imposed by the policies governing production, the Committee felt that some of the technical aspects of the films were not up to the standard which the churches have come to expect of the American Bible Society, so that criticisms of the films are likely to be stronger than might be made of the product of an ordinary commercial agency. The Committee felt that the principal use of these films would be with adult audiences in devotional services as a sort of visualized Bible reading. In general the costuming is good, the settings authentic, and the acting sincere.

The Nativity includes the annunciations to Mary and Joseph; the tax decree; the journey to Bethlehem, the manger scene, the shepherds and the wise men. Best liked of the three, this film was rated as "good" on both general content and technical quality.

Woman of Samaria tells in detail the story contained in John 4:4-41. The "Woman" is presented as a coquette who invites the smiles of the men and receives the snubs of the women as she walks down the street. The background singing of "Spirit of God Descend on Me" seems inappropriate to this sequence. In the conversation between Jesus

and the Woman her lip movement is unfortunately synchronised with the words of the narrator so that she seems to speak with a man's voice. Aside from these two factors the characters are reasonably well portrayed and the joy of the Woman seems quite believable. The film was rated by the committee as good on general content and concept and fair on technical quality.

Parable of the Sower begins with scenes of Jesus and the disciples walking through the streets of a typical market place. Stock characters consisting of a rich young man, miser and a cruel overseer of slave laborers are introduced. They with others follow Jesus to the sea where he stands on a boat and tells the parable. Because of the policy followed, interpretation of the meaning of the parable is entirely dependent upon the pantomiming of the actors who are shown in mental reaction to the various points of the parable. The result is over acting and general confusion which, in the opinion of the committee, makes the film much more difficult to understand than the parable itself. Accordingly, many groups will not find this film acceptable.

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